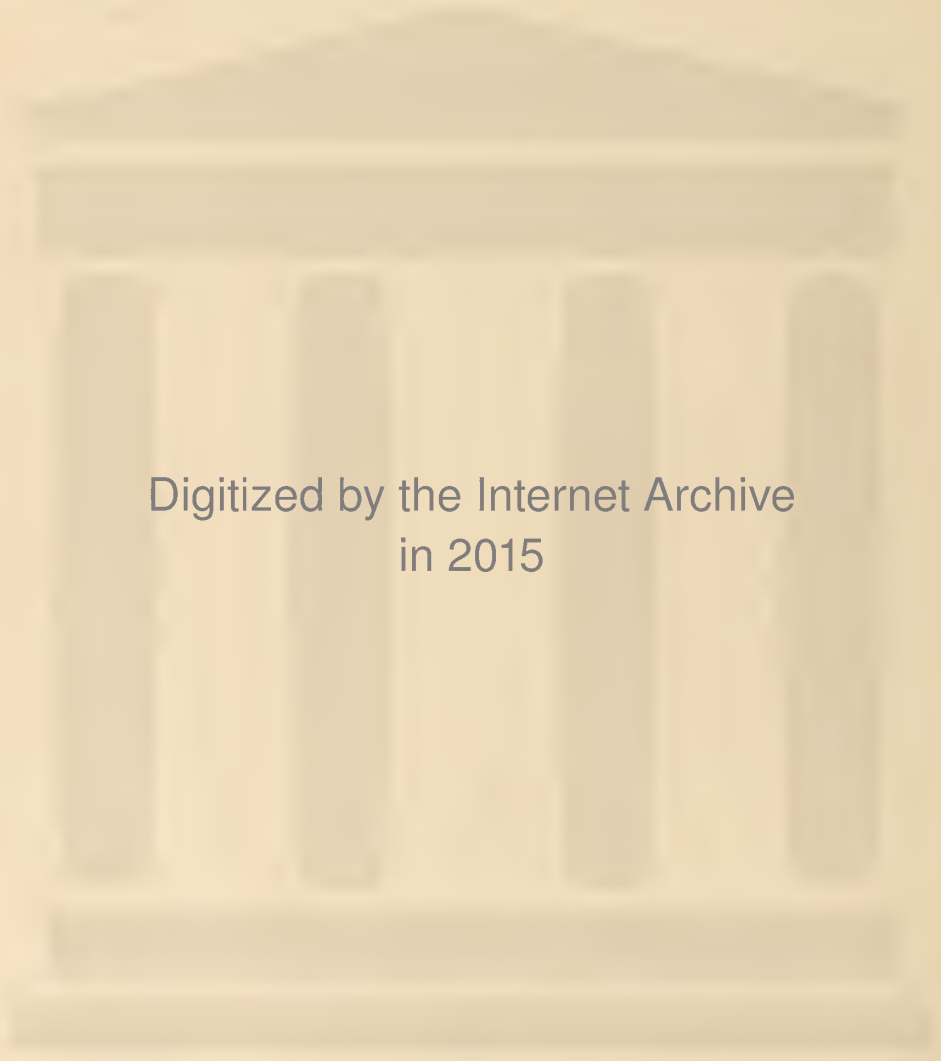
LIBRARY OF PRINCETON
APR 22 1903
THEOLOGICAL SEMINARY.

Division SCC
Section 9364
v. 15-16



Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom168woma

NOV 30 1901
THEOLOGICAL SEMINARY

WOMAN'S WORK FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH.

VOLUME XVI.—1901.

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE,
NEW YORK.

INDEX TO VOLUME XVI.—1901.

AFRICA—The Century in..... 53
Missionaries in..... 63
Church of God Set up in Bululand..... 63
Membership of the First Church in Bululand..... 64
Outcome of the Bulu War..... 65
How the Doctor at Batanga Makes His Rounds..... 66
One Happy Year at Lolodorf, in Bululand..... 67
Folk Lore of West Equatorial Africa... 70
How Refugee Missionaries in Africa Were Delivered..... 71
Important from Elat..... 72
Letters from.....51, 77, 139, 229

AUXILIARIES AND BANDS, NEW.....29, 87, 119, 146, 206, 239, 266, 295, 323

AUXILIARIES, Notes to. ...26, 55, 84, 116, 144, 175, 203, 237, 264, 293 320, 347

BANNER SOCIETIES.....53, 114

BOOK NOTICES.....25, 83, 236, 292, 346

BOOKS OF THE YEAR, GOOD..... 221

BRAZIL—Missionaries in..... 153
Fourfold Work of Curityba School, Brazil..... 153
Religious Bacilli..... 160
Work and Disappointment in Aracaju.. 160
San Paulo School in Mourning..... 189
Letters from.....21, 167, 312

BROWN, DR. MARY, of Wei Hien..... 43

CANADIAN SOCIETY, Letter from a 141

CHILI—Missionaries in... 153
Letters from.....166, 230, 315

CHINA—Martyr Roll in, 1900.....5, 74
Missionaries 5, 33
The Church in..... 5
Personal Records of Martyrs in North China..... 7
Shall We Give up Missions in the Far Interior 11
Recanting—Frightful Perils of Christian Girls—Martyr Heroism 12
Paotingfu Martyrs of the "South Suburb" 15, 33
The Persecuted Church in..... 16
Story of the Shansi Massacres..... 19
The Century in..... 23
Brief, Happy, Wholesouled Service 34
A Little Close Home Study from Siege of Peking 35
Reminiscences of the Siege of Peking.. 35
Some Notable Deliverances of Chinese Christians..... 38
Better than Statistics..... 39
A Christian Boxer and the Church in His House..... 40
Remarks of Country People, Nanking Field 41
Singular and Swift Retribution at Paotingfu..... 42
Dr. Mary Brown of Wei Hien..... 43
Story of a Yeung Kong Bible Woman.. 44
Escape of China Inland Missionaries from Shansi. 47
A Sad Christmas Day in..... 54
Last Letters of a Shansi Martyr..... 73
Flight of Three Women Missionaries from Honan..... 74
Wintering in Peking..... 107
Just One Echo from Paotingfu..... 108
About Christians Who Recanted..... 108
The Situation in Peking..... 164
The English Cemetery in Peking Again Used..... 165
Latest Refugees from Shansi.....165
A Memorial Service at Paotingfu..... 190
Account of the Massacre of Missionaries at Paotingfu..... 192
Further of Paotingfu..... 195
Last Letter from the Shansi Martyrs... 196
Some Views of the Greatest Viceroy of China 218
"Mother Goose" in..... 220
In Peking One Year Ago 222
Some Ruined Buildings in Peking..... 224
The Martyrdom at T'ai-yuen..... 225
Courageous Chinese Christians of Canton..... 227
Recovery of Two Captive Peking Boys. 253
The Situation at Paotingfu..... 254
In Memoriam Address..... 256
A Peking Orphan Boy..... 283
What Ten Dollars Did for Peking Christians..... 284
Letters from 22, 50, 80, 231, 286

CHRISTMAS—Poem..... 335

COLUMBIA—Letters from.....21, 168, 199
Missionaries in 153

DOZEN QUESTIONS for Missionary Meeting.....54, 82, 113, 174, 232, 262, 289, 317

EDITORIAL NOTES (in part):
African Mail Bag..... 1
American School at Teheran..... 91
Asiatic Impostors 270
Board of Foreign Missions...32, 61, 151, 181
Boxers..... 270
Brown, Dr. Arthur.....91, 151, 181, 241
Bulu Mission Stations 61
Chinese New Testament Revision..... 270
Christian Literature in Hiroshima, Japan..... 92
Church in China, The 1
Deaths.....2, 32, 92, 121, 151, 152, 181

Earthquake in Fukui, Japan..... 242
Ecumenical Conference..... 212
Eddy, Dr. Mary, Farewell to..... 325
Evangelical Union in Manila..... 211
Famine.....2, 182
First Church in Santa Catharina, Brazil 152
Japanese Students..... 242
Korean Robbers..... 32
Korean Women..... 298
Lahore, India, Educational Work..... 270
Laos Home Missionary..... 32
Laos Mission, New Spelling of..... 121
Marriages.....91, 212
Martyrs in China..... 1
McKinley, President..... 297
Missionaries in W. India, Oppressed.... 92
Missionary Committees of C. E. S..... 62
Mukti Church..... 61
N. Y. Woman's Board..... 269
Paotingfu.....31, 151, 181
Persian Saint, A..... 92
Presbyterian Alliance of India..... 121
Revivals..... 211
Stone, Miss Ellen..... 297
Student Missionary Campaign..... 62
Syrian Horse, The..... 32
Twentieth Century, The..... 1
Victoria, Queen..... 122
Woman's Annual Assembly..... 152
Woman's Foreign Missionary Boards... 121
Woman's Interdenominational Conference..... 2
Year Book.....1, 298

EDUCATIONAL METHODS, NEW..... 82
GATES, OUTGOING—Poem..... 336
GOD'S ACRE AT SEIR—Verse.....
GUATEMALA—Missionaries in..... 153
HAINAN—Missionaries in..... 183
Two Fragments of Humanity and the Good They Do..... 186
First Baptisms in Hainanese..... 187
Doings at Kiungchow..... 187
Thieves and a Hailstorm..... 188
Spiritual Despotism..... 188
HEART TO HEART—Verse..... 20
"HOME SWEET HOME" in Japanese..... 247

ILLUSTRATIONS:

Africa—The First Bulu Church, 64; A Bark House, 67; Bela, a Typical Bulu Woman, 68; The Start from Efulen, 69. *Brazil*—Kissing the Emblematic Dove, 160; Beatrix Trulhos, 189. *China*—The Wang and Chung Families, Peking, 7; The Têng Family, 9; A Sacred Corner in British Legation Grounds, Peking, 11; Pledge from An Kü, 13; Rev. Horace Tracy Pitkin, 14; Miss Mary S. Morrill, 15; Miss Annie Allender Gould, 15; Tree to which Sidney Brooks was Bound, 17; Dr. Maud A. Mackey, 36; Sandbags made by the Women in Peking Siege, 37; Rev. John Wherry, D.D., Rev. J. L. Whiting, 38; Mr. Kao and His Household, 40; "The Jesus Church," 41; Dr. Mary Brown, 44; Mrs. Elizabeth Graham Atwater, 73; Chinese Captain with Body-guard, 75; Buildings at Wei Hien, Set on Fire by Boxers, 190; British Legation Grounds, 223; First Presbyterian Church, Peking; Roman Catholic Cathedral, 224; Mrs. Killie "At Home," Peking, 225; Rev. Thomas and Mrs. Jessie Pigott and Son, 226; All Ready for Memorial Service at Paotingfu, Pavilions Erected by Mandarins, Arch Before Entrance to Main Pavilion, Desolate Site of the Simcox House, 225; A Peking Orphan Boy, 283. *India*—Poor Women of the Hills, 94; Famine Children at Kolhapur, 98; Morning in Allahabad, 103; Sara Seward Hospital Staff, 104; Woman's Hospital at Ferozepore, 105; Patients in the Waiting-room, 106; Irene Petrie as She Was Presented to Queen, 215; Ramabai, 217. *Japan*—In the Kindergarten, 248; At Kyoto, 249. *Korea*—A Prosperous Mother-in-Law, 304; How They Travel, 305; A Missionary Home, 306; Korean Houses in the South, 307. *Laos*—Idol Worship in Laos Country, 125; A Christian Musü Girl, 130; One of the Young Wives of Chiang Rai Church, 131; One of the Main Streets of Chiang Rai, 132; Me P'ya, Her Husband and Grandchild, 135. *Mexico*—Display of a Dead Baby, 155; Prince, a Mission Horse, 156; Map of Southern and Central Mexico, 157; Building First Occupied at Sombrerete, 159; Saltillo Classes of 1900 and 1901, 162. *Persia*—Nourmahal, 272; Uramia Boys at Play, 273; American Missionary Graves at Seir, 275; Repka and Her Daughter, 279; Ancient Nestorian Church, 280. *Philippine Islands*—Typical Filipino Family of the Better Class, 183; Native Boat, 184; Outdoor Service in Hagonoy, 185; Where Services Were First Held in Bulacan Province, 186. *Siam*—Girls of Harriet House School, Bangkok, 127. *Venezuela*—After Earthquake, 46; A Street in Caracas After Earthquake, 47. *Syria*—Mrs. H. and Mrs. W. Jessup, 327; Missionary Starting on Journey, 329; Druse Bride, 331; Syrian Porter, 333; Children at School, 335

IMPORTANCE of Sending Home Information from the Field..... 233
IMPORTANT Offering from Indians of Idaho..... 235
INDIA—The Century in.....81, 113
Missionaries in..... 93
The Yoke Upon Women in..... 93
The Spice of Life at Kodoli, W. India.. 95
A Forward Step—Results of a Little Firmness..... 96
Four Classes of Hearers..... 96
Famine Children..... 97
Three Sides of Life at Ambala..... 101
A Conference Worth Telling About.... 102
Hindu Proverbs..... 102
Medical Work, 1899-1900..... 103
In Memoriam—Gwalior—Mrs. Warren, Miss Torrey..... 334
Letters from...51, 80, 109, 140, 198, 228, 260, 287, 315

JAPAN—The Century in.....201, 232
Thirty Eventful Years in..... 219
Our Missionaries in..... 243

The Great Revival in 243
Japanese Women and Children in the Revival 245
A New Station, Church and Bell in North Japan 246
"Home, Sweet Home" in Japanese ... 247
Three Hundred Modern Japanese Women 247
Kindergarten Influence 248
An Otaru Woman 250
A New Station Heard From 250
A Suggestive Parenthesis and Simple Examination 251
April and Christmas 252
What Came of a Girl's Conversion at Osaka 284
Letters from 313
JAPANESE Women and Children in the Revival 245
JAPANESE WOMEN, Three Hundred Modern 247
KOREA—Our Missionaries in 299
Faithful Korean Women 299
Home Life in 301
A Grateful Work 302
In the House 304
A Missionary Journey 304
A Korean Convert 306
The Junkin Memorial Hospital at Fusan 307
Loving and Patient Students of the Word 308
Letters from ... 52, 79, 112, 139, 199, 228, 258, 316
KOREAN CHRISTIANS IN CHURCH, With ... 310
KOREAN WOMEN, Faithful 299
LESSONS, New ... 23, 53, 81, 113, 141, 169, 201, 232, 261, 289, 317
LIGHT on the Future from the Past 24
MARTYRS' LEGACY TO THE CHURCH, The .. 3
MARTYRS IN CHINA—Verse 227
MEXICO—Missionaries in 153
A Well known Mexican Custom 154
Two Country Trips in Central Mexico .. 156
A Year at Sombrerete 158
Saltillo Normal School, To-day 161
In a Protestant Mountain Village 163
Letters from 166, 230
MISSIONARIES TAKEN HOME IN 1900 1
MISSIONARIES, Upon the Year Book of Prayer 234
MISSIONARY MEETINGS, How to Make Interesting 317
MISSIONARY to the Japanese in California 213
MISSIONARY LIFE, Minutiæ of 330
MISSION STUDY 317
MISSIONS, United Study of, for 1902 232
MRS. GIBSON'S EXPERIMENT 114
PERSIA—Our Missionaries in 271
A Medical Visit 271
The Garden and a Visitor of Hamadan Station 272
Urumia Boys and Their Band 273
Touring in East Persia 275
Grateful Memories of Gospel Work in Urumia and Kurdestan 277
A Nestorian Trophy 278
In the Kurdish Country 281
Plain Truths from 221
Letters from 200, 257, 285, 312
PHILIPPINE ISLANDS—Missionaries in ... 183
Presbyterian Mission in 183
Two Chinese Filipino Weddings 184
Letters from 197
PROTESTANT MISSIONS in South America .. 219
PUNDITA, THE 216
RAILROAD TICKETS, New 202
SECRETARIES OF LITERATURE at Work 261
SIAM AND LAOS—Missionaries in 123
An American Hannah 123
How Laos Christians Give—Givers Wanted to Make All Laos Christian .. 124
Siam Mission Meeting and a Sunday Afternoon at Petchaburee 126
What Sets Them Laughing and What Kills Laughter 128
No Rose Color About These Facts from Nan 129
Re-Stationed and Looking About 130
The Laos Woman's Ordinary Life 131
The Mountain of Difficulty in Siam 133
A Famous Festival in Bangkok 133
A Laos Mother in Israel 134
More About Nan—Nan River and Nan Friends 136
Medical Work in Laos and Siam Missions 137
Letters from 138, 168, 257, 286
SIDON SEMINARY 332
SINCE LAST MONTH ... 26, 55, 84, 116, 144, 175, 203, 236, 263, 292, 319, 346
SOUTH AMERICA, Protestant Missions in .. 219
SPOKEN FOR ONE, Suggestive to All 318
STUDENT CAMPAIGN OF 1900 24
SUGGESTION CORNER 25, 116, 203, 291
SYRIA—Our Missionaries in 327
Beirût Seminary, Fortieth Commencement of 333
Girls' School at Tripoli 337
The Sixth Gospel 337
Letters from 78, 339
TALK IN LITERATURE Hour of Presbyterial Meeting 289
THANKSGIVING—Verse 299
THIS ONE THING WE DO 290
THOUGHT, A 303
TREASURERS' REPORTS 29, 58, 87, 119, 146, 176, 207, 239, 266, 296, 323, 350
TURKISH EMPIRE, Work Among Moslems. 327
UNITED STUDY OF MISSIONS FOR 1902 ..... 201, 232
VENEZUELA—The Earthquake in 46
Missionaries in 153
VISION, The, and the Task 262
WOMAN'S BOARDS IN ANNUAL MEETING 141, 169
WOMAN'S LIFE FOR KASHMIR, A 213
YEAR BOOK OF PRAYER, Missionaries Upon 234

WOMAN'S WORK FOR WOMAN.

Vol. XVI. AUGUST, 1901. No. 8.

THANKSGIVING—for the churches of Tokyo, Japan, are visited by such an awakening as they never had before. Christians of five or six denominations united in continuous meetings for three weeks, beginning May 12. Rev. J. H. Ballagh, writing June 11, said the prayer-meetings were marked by "great simplicity, fervency and fidelity to the doctrines of the cross. Prayers are with strong crying and tears. All hearts are melted before God." A thousand had been converted, and the fire spread to Yokohama, where services were held in eight places for two weeks, and seven hundred decisions were made for Christ.

ELDERLY people in large numbers have been among the converts at Tokyo, while children also are specially reached, and students in the higher schools. Prayer is particularly implored for the little bands of Christian students who are bravely seeking the rescue of 50,000 comrades.

MR. HAWORTH says of the Tokyo revival, in which he is absorbed, "I have never in my life seen such perfect fellowship in service."

THE birth of a son to the crown prince of Japan is occasion for more than ordinary rejoicing, because the home which receives him is on a different footing from that of any royal heir who has preceded him in the long unbroken dynasty of which the present Emperor is 121st ruler. The marriage of the little prince's mother, a year ago, was a public event, honored according to the ideals of New Japan.

MORE union on the field of missions. The presbyteries in Mexico which have grown up in missions of the Presbyterian Church, North and South, are about uniting in one Synod. Secretary A. W. Halsey has gone down to stand as one of the godfathers on the important occasion.

OUR own mission brings to the Synod of Mexico two presbyteries, 150 congregations, 4,500 church members, while that of the Southern Church contributes one presbytery, ten churches, 573 communicants.

THREE notable results were effected in a ten-days' conference which was held in Manila, last April: first, the formation of an "Evangelical Union" representing seven Protestant organizations which have established themselves in the Philippines; second, adoption of the name *La Iglesia Evangelica* for the national church, so that all Filipino Protestant churches, like their Roman Catholic neighbors, will be known by one name. This does not mean that the evangelical churches will all bear the same stamp, but, instead of the term "Presbyterian" or "Methodist" governing the designation, it will be appended whenever necessary in parenthesis, as: *Iglesia Evangelica* (*Presbyteriana*). They will be differentiated by locality in the same way, as: *Iglesia* (Cavite). The third result of the conference was a division of the field between the Christian agencies represented.

THE division of territory agreed upon in the Philippines does not affect our mission stations, but those provinces in north Luzon where Mr. Davidson had done hard touring are apportioned to the Methodists, and in their place the southern provinces are assumed.

AMONG leaders in the historic conference at Manila were our brethren, Rev. James B. Rodgers, Rev. J. C. R. Ewing of Lahore, India, who was visiting the Philippines by request of the Board, and Rev. Leonard P. Davidson, who was chosen secretary of the Union.

ONE noble sentence in a letter from Mr. Davidson, which has been received at the Board Rooms since his sudden death, would of itself mark the true missionary. "I wanted to keep the provinces in which I had been working so hard, but I confess that I felt I would be going against the Holy Spirit if I held out." His letter contains much definite information which he had already secured regarding towns and population in southern Luzon. A valuable article written by him one month before his death was published in *The Congregationalist* of June 22.

POLO playing at a mission station—Lakawn in Laos, of all places! Englishmen of the lumber companies are the players, and lively entertainment their ponies and balls must afford to the station little folks as well as to worn missionaries, now and then.

IN fact Lakawn is becoming a center of excitement. To say nothing of orchids blossoming in March, and Dr. and Mrs. Brown expected by next winter, and kite flying on the rice plain, and Mrs. Missionary so inconsiderate as to refuse to buy bear cubs for her children, a baby elephant was killed by a tiger just outside the city wall, a man-eating tiger haunted the woods on Chiang Mai road, and, all in the same week,—"a little girl twelve years old took refuge in our house because her father sold her to a man and she did not want to go with him. We felt so sorry for her that Martha and I cried."

THE Ecumenical Conference is still marching on through the solid work done by its "Committee of One Hundred" for India famine relief. From a printed letter to "American Benefactors," issued at Bombay, it appears that the children saved alive in West India, by efforts of this committee, number 25,000. They are distributed among numerous orphan homes, in groups of from a score or two, up to hundreds. In warm terms the letter expresses gratitude for "disinterested and prompt assistance from America which has been the admiration of all in this country," and is signed by a long list of responsible persons to whom grants of money were entrusted for the starving.

IT were a species of desertion to hold back any chapter from the record of recent martyrdoms in China, and so, although more than weary of massacres, and far from desiring to exalt the spectacular in missions, we print this month the latest tragic story. It goes to confirm all that we have learned before, how our God stood by His own in the awful hour and how His servants were enabled to play the man.

THE marriage of Mr. Graham McKie and Miss Marion Chapman of Australia is announced in the *British Weekly*. These are two of the "latest refugees from Shansi" of whom we published an account in June. Mrs. Ogren's baby, of the same little party, is, we infer, the child whose baptism at Shanghai is reported by Mrs. Robert Mateer. Without giving names, she says of the baby's parents: "Husband and wife were separated and she thought she heard the Boxers kill him and throw him down a well, but after a few days' wandering she came across him by the aid of Christians. He had been scalped, and suffering and all made him crazy. The official put him into the same cell with his wife although he was a raving maniac. Six weeks of this life, then death mercifully came to him. This mother still lives and is sane." All of which tallies with the story as previously told.

AN editorial in our January issue, "The Martyrs' Legacy to the Church," having fallen under the eye of a member of the Rhenish Mission, he has written an interesting letter to the *Chinese Recorder* (May) which we take as a sort of response. Our reference to the martyr Henry Lyman, leads him to point out that it was seventy years afterward before Lyman and Munson (1834) had any successors, and ten more years before the first baptism in Sumatra, and yet, now, there is a Batta church of above 45,000 members, with 22 ordained preachers, 137 unpaid helpers and an active native missionary society. Our allusion to a Namaqua also reminds this correspondent of the thousands of Christians now in that part of Africa, and, so, he reasons, there is a harvest coming in China, though it may have to be long waited for.

Missionary to the Japanese in California.

Mrs. E. A. Sturge, 227 Pierce St., San Francisco.

For work among Chinese and Japanese, see current issue of *Assembly Herald.*

A Woman's Life for Kashmir.

THE FIRST BIOGRAPHY* OF A STUDENT VOLUNTEER.

Irene Petrie was a London girl of brilliant gifts, the daughter of a colonel in the army. Her grandfathers had fought in the wars of Napoleon, she worshiped in a church which had been a religious center for eight hundred years, massively bound classics stood on the library shelves of her ancestral home, her summers were passed by the sea or in a round of country house visits, and whatever could feed a rich intellectual life and social nature was at her disposal. Yet Irene Petrie became so unlike the regulation British woman of her circumstances, and walked her life path so far outside the garden of ease in which she might have always rested, that thousands who never touched the realm of her personality are now to know of her and to be blessed by her. "Her special temptation was to use life to achieve and to win applause;" but that temptation was so thoroughly put under her feet, that those who read her story will find in it splendid inspiration to a like self-conquest

This was a superbly endowed young woman. Of twenty-eight examinations she passed with "honors" in twenty-one and headed the list in eleven. The soul of music was in her. At four years she trotted into the schoolroom (of her own home) and asked for a piano lesson, and she became accomplished up to the professional standard, on both piano and organ. When over-tired it was rest to her, not to lie on the sofa but to play the "Moonlight Sonata" from memory. She sang like a bird, and organized and led choirs. She was an artist with her brush, and a polished oak organ for a Srinagar church and an exceptional long boat for school-boys on the Jhelum River are only samples of what the money did which she earned with her water-color sketches in Kashmir. She was able to gratify a keen delight in travel; for she used to say that next to the Bible, Bradshaw and Baedeker were her favorite books. She voyaged off Scotland, tramped in the Highlands and four times walked across the Alps, but after packing her trunk for the last time on her second long journey to Kashmir, she "hoped there would be no luggage in heaven."

"To most people, after all, she was a popular girl in society, receiving friends with an enjoyment that made them enjoy, invariably saying the right thing, . . . attending to all social amenities as if she had nothing else to think of."

Irene Petrie's Christian life was one of natural growth. Her Scotch mother dedicated her to God from her birth, and the loving child from infancy responded to her mother's instruction, and to the teachings of her mother church. It would seem that she was influenced to an uncommon degree by the writings of religious leaders, of Phillips Brooks and Mr. Moody, as well as Church of England men, and her Christianity was of a vital, unsectarian type. Her first church activities were teaching the Bible in Sunday-school, in a mission boys' evening class, and in a branch of the "Scripture Union" which was composed of fifty-seven children whom she gathered about her frequently, praying with them and making them understand what they read. Ten years before she became a missionary, she was active in the Church of England Temperance Society, giving blackboard lessons to Bands of Hope. Then she is found addressing working girls, getting up concerts for the Prison Mission, "singing or playing to an audience of factory girls, or blind folks, or sick paupers at the Infirmary on Christmas," and conducting classes in the College by Post—a system of instruction by correspondence.

* *A Woman's Life for Kashmir. Irene Petrie*, by Mrs. Ashley Carus-Wilson. B. A. With introduction by Robert E. Speer. [Fleming H. Revell Company].

What took Irene Petrie out of all the allurements and opportunities of London and set her down in far Kashmir? "Most of her kin were startled, some were grieved, at the announcement of her missionary purpose. Some are still asking in perplexity why she left the home she loved so well." The story shows that, while she had her call from God, she also had a preparatory home training. The *Children's Missionary Magazine*, edited by her mother's friend, came to their home year after year, and among Irene's presents on her thirteenth birthday were two missionary books. After reading one of them she said to her nurse, as they were out walking, "Promise me that you will come out with me to China as a missionary when I am grown up." She joined the Missionary Union in her church, became an attendant on missionary meetings large and small, and lectures on India, note-book in hand, and rendered her first active assistance by writing ninety letters. She did the drudgery at home before she asked for work abroad. Her final resolve was taken in the autumn of 1891, after hearing Rev. Robert Wilder plead the claims of India. She kept her purpose, however, locked in her own breast four months, and then drafted a letter offering herself to the Church Missionary Society. But her father's "consternation" was such (her mother having died before) that she dropped the subject and devoted herself to him, until, within the year he passed away, leaving her free to go "where my heart has been for years."

At first, she did not place herself under any society, but, at the invitation of friends, went to the St. Hilda's Diocesan Home in Lahore, India. There she spent the winter of '93-'94; working for English-speaking poor of the vicinity, developing rapidly in missionary qualifications, teaching a Bible class eighty times, and trying to avoid society. "I do not want to spend a lot of time on society. I could do that at home." "My aim is to get entangled in society as little as possible."

But Irene Petrie was no amateur missionary. Amidst all the tongues of India, she was not one to be cramped to the English. "I do want to get all the time I can for Urdu." "I don't get the real grind at the Urdu books I long for." Her eyes were fixed, not upon social gayeties at Simla but on the black waves of heathenism which she saw sweeping up at her feet, and the voice of her departed Lord sounded ever louder in her ears. "My vocation in the face of this needy heathenism is to qualify myself for real missionary work as quickly as possible. . . . My longing, which seems more burdensome every day, is after these poor brownies. . . . I must go on learning, for I do long to be the real missionary article some day."

On the last day of '93 she wrote in her journal:

"Three years ago: 'Lord, show me Thy will.' Two years ago: 'Lord, help me to love Thy will.' One year ago: 'Here am I, send me.' And He said, 'Go.' Shall I not carry the lesson of trust into 1894 in His presence? Drudgery, perplexity, difficulty, loneliness, are certainly ahead, perhaps much else; but who shall separate us from the love of Christ?"

Though friends at Lahore wanted her to stay there "out and out," she told the Bishop: "I wished for missionary work before coming to India; I wish for it more than ever now." In March she offered herself as a missionary at her own charges to the Church Missionary Society, and the following summer found her in Srinagar, Kashmir, where a small mission had existed for nearly thirty years.

"On the sunny morning of May 4, after breakfasting in a meadow blue with iris, under the shade of mulberry trees, we entered the Kashmir capital. So ends the first stage of the grandest journey I have ever made, in the course of which I have walked a hundred miles."

The last stage of her life journey ended on a bed of fever at Leh, in the Himalayas, August 6, 1897. The doctor who had done for her all that human skill could do, wrote: "For India's sake I would most gladly have taken her place."

Her whole period of missionary service was less than three years, and of this time only twenty-nine and a half months were spent in Kashmir. But it was life at top speed. It is wonderful to read how much was accomplished in that short space. Urdu and Kashmiri were mastered, and progress made in Hindi, although Irene could never absorb languages as she absorbed music. It was

plodding that conquered. In her holiday resort, "the guitar lay unstrung, her easel could seldom lure her from the table where repugnant *Rasum-i-Hind* was flanked by grammar and dictionary."

Her first labors at Srinagar were for zenana "women of all sorts and conditions, from the families of rich officials to the very poor, from the highly intelligent to utterly dull; Kashmiris, both Hindu and Mohammedan, Sikhs, Pathans, Afghans, Tibetans, Rajputs, Parsis," and many others. Page after page of graphic sketches (without names) of her individual pupils, prove her thorough acquaintance and keen sympathy with them. She can meet any conditions and sit anywhere. Once it was on a big stone in a farmyard with her class of children in front of her and white goats resting their heads on her shoulders. She would demand reverence for the Bible.

"When all the pupils are inclined to listen, babies within and cocks and hens and pariah dogs without are quiet, books and work are laid down, the Bible is opened, and week by week, from different portions, we try to set before them some of the great truths of the loving Father, the needing sinner, the ready Saviour. 'Miss Sahib, sing,' is a frequent request."

From a Photo by Byrne & Co., Richmond [Facing p. 18

IRENE PETRIE AS SHE WAS PRESENTED TO THE QUEEN.
March, 1885.

Humdrum work it was, searching out pupils, up one dreary lane after another, spending half an hour to get a child to discriminate between two of the five Zs in the Urdu alphabet. Not a few of those whom Irene described as "the dear pupils who are so nice" were really ignorant and apathetic. And terrible are the streets of Srinagar. (In March) "I believe we must be the muddiest missionaries in the world." Exhalations from refuse heaps which she passes on the way to her daily task force one to press a handkerchief to her face. The zenana atmosphere, "bad enough in mild weather, becomes intol-

erable in cold weather, when the women keep warm by holding *kangres*, whose fuel is cow-dung, under their clothes." It leaks out that, at least on two occasions, Miss Petrie fainted away under those conditions.

To zenana visiting (sometimes fifty regular pupils) were swiftly added teaching of Christians at the hospital, and a Sunday class of European children. Kashmiri comes in the morning, Hindi at night. Now she drills a choir of English telegraph clerks for the Easter service, now she decorates the Kashmiri church for dedication, again she is operating the magic lantern for a group of villagers, where the picture of the crucifixion is received in solemn silence and the headman says, "Truly, we do love Him."

All the acquirements of even a Miss Petrie must have been drawn upon when she stood before a class of eighty boys to give a Bible lesson. They were as variegated racially as the zenana women, and, socially, they ranged from relatives of the maharaja to waifs of the street. Of her influence on the boys, the Principal said their "mere carrying of her sketching materials was an education to them."

What she accomplished on regular lines of work was by no means all. "She would spend a social evening, entertaining us with her music and conversation, and then retire to write letters till 2 A.M." Among her missionary associates she was loving and strong, "herself always last, or rather nowhere at all." The way in which she used opportunities of intercourse with Europeans was to some "her strongest point." Wise mission officials looked upon her as a future "inspiring leader." All saw that her character was growing ripe and sweet. What she did *not* write about in her letters is suggested by a friend:

"Had she no unsatisfactory friends, no trying colleagues, no worrying acquaintances, no inconsiderate companions, no stupid helpers, no dilatory tradesmen, no careless servants; were hopeless weather, uncomfortable accommodation, wearing delays, vexatious losses, bodily aches and pains unknown to her experience?"

As a child Irene was called "the Sunbeam," and joyousness is one of the distinct impressions conveyed by the biography. It is reflected in one of her last letters from Srinagar:

"Missionary work has far exceeded one's highest hopes, in happiness and interest. Life is indeed worth living out here, and even if permitted to sow only a few tiny seeds, one can rejoice in certain hope of the harvest, which may be seen only by those who come after, but for which we can trust Christ, knowing that He must reign."

The Pundita.*

There is only one Pundita. Her countrymen could not refuse the title to Ramabai, seeing that she knew Sanscrit from her cradle, had all the religious learning of the priestly Brahmin, was fluent in seven languages of India, and by her lectures upon the education of women forced the appellation "Sarasvati" (goddess of eloquence) from the astonished pundits who listened to her.

We have heard a great deal of Ramabai in late years—of her Sharada Sadan (Abode of Wisdom) at Poona, for the despised child widows; of the hundreds of them she rescued from famine and housed on her farm at Khedgaum, where she sustains a very hive of wholesome and productive industry. We have heard of the Christian work among these women and girls, of baptisms by the scores—ninety at one time, one hundred and eight at another time. In this volume we see Ramabai herself filling many diverse spheres. She is the mother of hundreds, and spiritual leader; she buys land, manages a large annual income, directs a great number of employed persons, carries on farming and gardening, is a platform lecturer, writes Marathi hymns. Of all the women of India, she is one, *the* Pundita.

One naturally asks how such a unique woman is to be accounted for. At about twenty years of age Ramabai was that helpless thing in India, an orphan and a widow, with her young child in her arms. What saved her from the ordinary lot of such? Under God, she derived enormous advantage from the liberal ideas of her father, a landholder and learned pundit, whose memory she reveres as of another Cornelius. Her fa-

* *Pandita Ramabai. The Story of Her Life.* By Helen S. Dyer. (Fleming H. Revell Company.)

ther educated Ramabai and bequeathed to her his own high qualities. But this alone would never have placed her where she stands. Her life is a lesson to those who would do great things for God, for to Him she has yielded herself and she has unsparingly put her talents out to usury. That is the secret of her growth and power. She has not even the Oriental languor about her. She is all life and energy.

The first chapter of Mrs. Dyer's book is very touching. It describes Ananta Shastri's boldness in defying public opinion by carefully educating his wife and daughters, as well as his son. It relates the story of the independent family life in the forest, and then how, the father being old, dark days came, and poverty; how, gradually, they parted with their possessions so as to propitiate the doubtless offended gods. Let us have this in Ramabai's own words:

"In short, we had no common sense, and foolishly spent all the money we had in hand in giving alms to Brahmins to please the gods, who, we thought, would send a shower of gold mohurs upon us and make us rich and happy. We went to sacred places and temples, to worship different gods and to bathe in sacred rivers and tanks to free ourselves from sin and curse, which brought poverty on us. We prostrated ourselves before the stone and metal images, and prayed to them day and night; the burden of our prayer being that the gods would be pleased to give us wealth, learning and renown. My dear brother, a stalwart young fellow of twenty-one, spoilt his health and wasted his finely built body by fasting months and months. But the stone images remained as hard as ever, and never answered our prayers.

"When no money was left in hand we began to sell the valuable things belonging to us—jewelry, costly garments, silverware, and even the cooking vessels of brass and copper were sold to the last, and the money spent in giving alms to Brahmins. . . . At last the day came when we had finished eating the last grain of rice. That very night we left the house and entered into the great forest, determined to die there. Eleven days and nights—in which we subsisted on water and leaves and a handful of wild dates—were spent in great bodily and mental pain. At last our dear old father could hold out no longer—the tortures of hunger were too much for his poor, old weak body. He determined to drown himself in a sacred tank near by, thus to end all his earthly suffering. It was suggested that the rest of us should either drown ourselves or break the family and go our several ways. But drowning seemed most practicable.

"God put a noble thought into the heart of my brother, who said he could not bear to see the sad sight. He would give up all caste

Ramabai

pride and go to work to support our old parents. . . . We prepared to start from the forest. And yet we wished very much that a tiger, a great snake or some other wild animal would put an end to our lives. We were too weak to move, and too proud to beg, or work to earn a livelihood."

As, reading on, we discover that finally father, mother and sister all died of starvation, we understand what memories fed Ramabai's passion to save the famine-struck, so that, when she had but a few rupees in hand, she started off for the Central Provinces, her mind made up to bring back three hundred girls. "We can do all things in the power of the Lord," she said, and

God gave her the girls and also the necessary funds to feed them. He has since given her the souls of many for her hire.

Ramabai's spiritual progress is plainly delineated in this volume. When the rest of her family were dead, she and her brother wandered about independently in the effort to keep alive. They saw many things with their keen young eyes, and among the rest they uncovered some impostures of the priests. She had always worshiped the gods of brass and stone, but now Ramabai's faith in them was shaken. Another step up was when Keshub Chunder Sen gave her a little book of precepts, most of them taken from the New Testament. This led her to get a whole Bible and, as she read, the light came. In 1883 she was baptized in England and called herself a Christian. At that time her aim was to secure a government position where she and her child would be secure from want. Later, while in America, she abandoned the personal aim, and became absorbed in plans for establishing schools for her countrywomen. Even then, she would not have left all beside and gone after the loathsome famine girls. She says herself that the deep love of God put that into her heart. Not until these riper years has she used the language which follows: "My heart is burdened with the thought that there are more than one hundred and forty-five millions of women in this country who need to have the light of the knowledge of God's love given them."

Some Views of the Greatest Viceroy of China.*

Griffith John in his "Introduction" to *China's Only Hope* says that "if there were twenty statesmen in China possessing the ability, intelligence and moral courage of Chang Chih-tung, the Empire might be rescued from its calamity." This great man is Viceroy of Hupeh and Hunan and wrote his book after the Chino-Japanese war. It is claimed that a million copies were circulated and that its influence excited the Empress to her reactionary policy.

The Viceroy declares they have no "real scholars and no skillful artisans" in China, and he advocates schools adapted to the times:

To the question, "Where will the money and means to launch such a scheme come from?" we reply: Convert the present *shu yuen*† into these educational institutions. We do not need both. If in some places these are poorly equipped, the benevolent institutions will serve the purpose, and the money that is now used for idol processions, theatrical exhibitions and clan ancestral halls can be put into the school fund. Other objectors may say that these funds would still be insufficient. We reply: Then convert the temples and monasteries of the Buddhists and Taoists into schools. These exist in myriads. Every import city has more than a hundred. Temple lands and incomes are in most cases attached to them. If all these are appropriated to educational purposes, we guarantee plenty of money and means to carry out the plan. The temples, etc., really belong to the people who contributed to their establishment. Buddhism and Taoism are decaying, and cannot long exist, whilst the Western religion is flourishing and making progress every day. Buddhism is on its last legs, and Taoism is discouraged, because its devils have become irresponsive and inefficacious.—Pp. 98, 99.

This is boldly revolutionary, but the appeal is to precedent:

The dismantling of Buddhist temples has occurred three times in the history of China (in A.D. 440, 627 and 846). This was done because the priests refused to pay taxes, and because it was desirable to advance Taoism. It was effected for private ends. Our plan is for the public good.—P. 100.

The Viceroy is constructive and practical, and recognizes the futility of the old-style examinations:

Fourth.—Abolish the eight-legged essay. Let the new learning be the test of scholarship, but include the classics, history, geography and government of China in the examinations. The true essay will then come out. If so desired, the eight-legged essays can be studied at home; but why trouble the school with them and at the same time waste time and strength that can be expended in something more profitable?

Fifth.—Abolish the scramble for money. Students in foreign institutions are required to pay their own board and tuition. Salaries are never paid to them. The custom of paying the students, which obtains in our Chinese schools, was originally good in the intention to aid the indigent. It was, however, mistaken policy, for many students now come merely for the loaves and fishes.—P. 102.

* *China's Only Hope.* An Appeal by Her Greatest Viceroy, Chang Chih-tung, with the Sanction of the Present Emperor. Translated from the Chinese by S. I. Woodbridge. (Fleming H. Revell Company.)

† Existing schools nominally under Imperial supervision.

On Newspaper Reading:

. . . In Shanghai, newspapers have flourished since the time of Tung Chi, but they have heretofore been of an inferior sort, dealing only with paltry mercantile matters and quoting very little from reliable foreign contemporaries. The Taotai of Shanghai now translates matters of present interest every month and forwards the information to the Tsungli Yamen and the Superintendents of Trade. But the Taotai cuts out all the disagreeable things and sends nothing that could offend or be distasteful to the Chinese Government; and what he does translate is stale (two months old) before it reaches its destination. This is little better than nothing! In 1895 certain liberal-minded men in Shanghai set up printing presses and issued much reliable information translated largely from foreign newspapers. Their example was followed by other public-spirited men in all the provinces. Although the papers they published were not all that could be desired, they opened the eyes of the Chinese, waked them up from their stupor, and tore away the key of knowledge from the grasp of the blind. Then the bigoted scholars and the greenhorns alike discovered that there are other countries besides China, and that impractical bookworm, the befogged and besmoked *literatus*, found out for the first time that there is a present as well as a past.—Pp. 116, 117.

On Religious Toleration:

The higher class of Chinese should carefully consider the situation and should tolerate the Western religion as they tolerate Buddhism and Taoism. Why should it injure us? And because Confucianism, as now practiced, is inadequate to lift us from the present plight, why retaliate by scoffing at other religions? It is dangerous. For the people imitate their rulers, and the scoundrels and ruffians of China take occasion to create disturbances against foreigners, and without provocation injure them, and thus grieve the heart of our Emperor. . . . The rabble do not consider whether the man is a missionary or not, or whether he is European or American. Without any reason whatever, the innocent man is often beaten by the Chinese, who cannot tell whether he is a custom-house officer, an assistant of some mandarin, a traveler or a clergyman. All are hustled alike.

This is pure disobedience to the Chinese Emperor's commands. It is shameful for a couple of hundred Chinese to set upon one or two defenceless foreigners and attack them for naught. It is cowardly, too.—Pp. 145, 146.

Protestant Missions in South America.*

This is frankly a text-book, and divisions, headings, appendix and index, are all arranged accordingly. The ten chapters are written by eight specialists, two, "Colombia" and "Venezuela," being from the pen of Mrs. T. S. Pond, now of Caracas.

The material has been wisely chosen and there is no book of its compass to take its place.

* *Protestant Missions in South America.* By Harlan P. Beach, F.A.G.S., and seven others. (Student Volunteer Movement.)

Thirty Eventful Years in Japan.*

The first chapter is entitled "What Had Gone Before," and includes "The Shut Door," "The Opening of the Door," and "The First to Enter." We have the "First Protestant Believer in Japan" and the "First Japanese Prayer-meeting," where the intensity of feeling was such that missionaries were afraid they would faint away and captains of men-of-war wrote, "The prayers of these Japanese take the heart out of us." The "First Japanese Christian Church" closes the first chapter, from which it may be inferred that this is a sketchy outline, not a history. It is, however, a valuable, comprehensive account and is easy reading, noble and touching incidents illuminating many pages. Of these an example is the sketch (p. 56) of "a pastor of pastors," the first Japanese pastor who was installed over a church; he turned away from a good salary in government service to take a church in Osaka on a salary of seven dollars a month.

Kumi-ai (meaning joined or linked together) is the name for the Congregational churches in Japan. Of these there were 70 (Jan. 1, 1899), of which 33 were self-supporting; the unorganized congregations were 31. There were 99 preachers, 35 of them being installed pastors, and the total† church membership was 10,016.

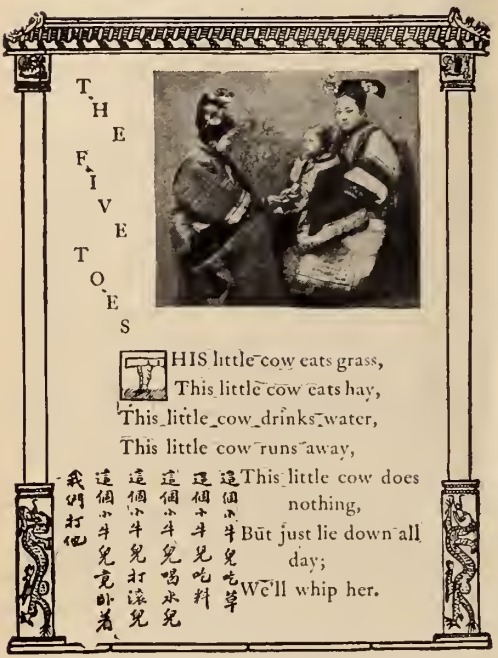
This pamphlet of 120 pp. was the author's last work before his death, and much of the material is borrowed from his book, *An American Missionary in Japan.*‡ Perhaps nowhere can so much and so informing be found about Japan at so trifling cost.

* *Thirty Eventful Years. The Story of the American Board's Mission in Japan.* By the Rev. M. L. Gordon. (American Board, Congregational House, Boston.) Paper cover, 30 cents.

† All these figures should be somewhat enlarged for 1901.

‡ Published by Houghton, Mifflin and Company.

Mother Goose* in China.



Once when Dr. Emma Miller of Urumia, Persia, was up in the mountains of Kurdistan, she amused a little child on her knee by telling off on its fingers "This little pig went to market," translating into Syriac as she proceeded. An older girl, standing by, said, "Oh, we have something like that too, taken from the Kurdish," and began to tell off, beginning with the little finger: "Look here, I am hungry. What shall I do? I'll ask of God. Whence should He get it? I'll go and steal it!" The children in China are taught to say it with a decidedly improved moral tone, as follows:

This one's old,
  This one's young,
This one has no meat;
  This one's gone
To buy some hay,
And this one's on the street.

Their rhyme on "The Five Toes," as seen in the cut, has a flavor quite as good as the English version.

Professor Headland has made a charming book, whether one considers the rhymes or the decorations, and now that many hard things are being said of China, this revealer of its childhood —so innocent of Boxerism, and susceptible to the same charms and play as our American youngsters—ought to soften harsh judgments. Here is what they say when they play "Blind Man's Buff:"

A peacock feather
On a plum-tree limb,
You catch me,
  And
    I'll
      catch
        him.

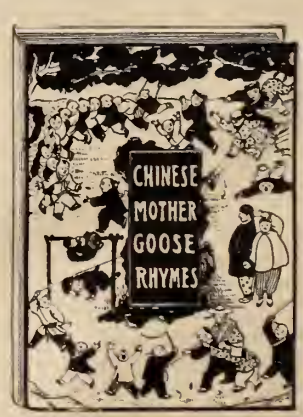
Our old friend "Pat a Cake" wears a rather bad-boy air, it must be confessed:

Pat a cake, pat a cake,
  Little girl fair,
There's a priest in the temple
  Without any hair.

You take a tile
  And I'll take a brick,
And we'll hit the priest
  In the back of the neck.

But how sweet and mothering is this lullaby:

My baby is sleeping,
My baby's asleep,
My flower is resting,
I'll give you a peep;
How cunning he looks
As he rests on my arm!
My flower's most charming
Of all them that charm.



COVER REDUCED.
Original 7 x 9 inches.

* *Chinese Mother Goose Rhymes.* Translated and illustrated by Isaac Taylor Headland, of Peking University. (Fleming H. Revell Company.)

The Plain Truth from Persia.

An American woman, if placed in the lot of an Eastern Christian wife and mother, would feel that she had made a long step downward, and suffered a terrible loss of honor, respect and happiness. But she would find a lower depth yawning before her did she descend to the level of the Moslem woman. Even those of us who have spent long years in this country are constantly receiving new and shocking revelations of the corruption, indecency and insecurity of their family life. The traveler, ignorant of the language and unacquainted with the gayly dressed ladies of the harem, who are so sweetly polite to her and to each other, receives a rosy idea of their life. As if one could expect one of them to fall weeping on the neck of a perfect stranger, at a first meeting, and sob out (through an interpreter) her woes and sorrows! If you wish to know these, you must become the family physician or the trusted friend, and then indeed you will learn a great deal you would much rather not know. A nation is not apt to rise higher than the book of its religion, and I venture the assertion that if one should read, in an American woman's club, the sections of the Koran containing the doctrines and legislation pertaining to women, she would shortly be left without an audience.

To mention only one or two of the most obvious drawbacks of family life, a woman is literally not allowed to call her soul her own. Morbid, disgusting and insatiable curiosity forbids her to keep the most private and personal details of her life a secret, and this curiosity is buttressed by the commands of religion which make any reserve impossible. From the gray-haired patriarch to the toddling infant, everybody insists on knowing and does know, everything about everybody else, and you can take the words in their very broadest sense. I should be ashamed to tell you and am ashamed myself to think of some of the details of the treatment of women here which are commonplaces. The "things in law" do not stop with knowing and prying into all a bride's affairs with what Mrs. Malaprop would call "perfect impurity," but they expect to manage and govern with a despotism which reaches perfection in a great Oriental household dwelling under one roof.

Please remember I am speaking of the highest and best classes of society, the religious people. *G. Y. Holliday.*

GOOD BOOKS OF THE YEAR.

BIOGRAPHY:
- Verbeck of Japan—Wm. E. Griffis.
- Irene Petrie—Mrs. M. Carus-Wilson, B.A.
- The Pandita Ramabai—Helen S. Dyer.

AFRICA:
- Daybreak in Livingstonia—J. W. Jack.
- Africa Waiting—D. M. Thornton.

JAPAN:
- Thirty Eventful Years in Japan—Gordon.
- Life in Japan—E. Gardner.

CHINA:
- Siege in Peking—W. A. P. Martin.
- American Engineer in China—W. B. Parsons.
- China's Only Hope—Chang Chih-tung.
- China's Open Door—R. Wildman.
- Outbreak in China—F. L. H. Pott.
- History of Chinese Literature—Giles.
- Overland to China—A. R. Colquhoun.
- The Chinaman As We See Him—I. M. Condit.

INDIA:
- Wrongs of Indian Womanhood — Mrs. Marcus B. Fuller.
- History of British India, Vol. 2—W. W. Hunter.

SYRIA AND ARABIA:
- Forbidden Paths in the Land of Og—By the Otherwise Man.
- Arabia, the Cradle of Islam—Zwemer.

LATIN AMERICA:
- Latin America—Hubert W. Brown.
- Protestant Missions in South America—H. P. Beach and others.
- From Cape Horn to Panama (Story of the S. A. Missionary Society, London).
- South America: Social, Industrial and Political—F. G. Carpenter.
- A Summer Journey to Brazil—Alice R. Humphrey.

GENERAL:
- Report of the Ecumenical Missionary Conference, New York, 1900.
- Two Thousand Years of Missions Before Carey—L. C. Barnes.
- Evangelization of the World—J. R. Mott.

SPECIAL:
- Presbyterian Foreign Missions—Robert E. Speer.
- Protection of Native Races Against Intoxicants and Opium—W. F. Crafts and others.
- Students and the Missionary Problem (Report of the Student Volunteer Missionary Union, London).
- History of the Moravian Church—J. T. Hamilton.
- History of American Baptist Missions—E. F. Merriam.

CHINA SUPPLEMENT.

In Peking One Year Ago.

Passages from a Siege Diary which Have Not Before Been Published.

Practically, the Siege of Peking began on June 8, 1900, that being the day when the missionaries generally took refuge in the Methodist compound. June 20, they were ordered to the British Legation by the foreign Ministers, where for eight weeks they endured a genuine siege and their lives were in jeopardy every hour. The siege was raised August 14, by arrival of the allied troops, who forced the city gates.—Editor.

British Legation, *June* 22.

Firing heavy. In the afternoon our fire alarm sounded and we found a big fire started west of the Legation. The cowards hope by starting their "holy fire" outside it will not cease till the foreigner is burned. Every description of utensils used for carrying water; successful in defending our buildings.

International Hospital started. I went on night duty as nurse.

June 23.—In the afternoon the fire alarm sounded. The revered Hanlin court to our north was set on fire, a most daring thing for the Boxers to do. Here the printing blocks of ancient classics and the honored Hanlin library have been burned. Some trees which had caught fire were cut down to protect the buildings from their spreading branches. An Italian Catholic priest, a Russian Greek "father," a missionary and a Chinese customs man worked on the same tree.

Sunday, June 24.—A German and an Italian marine died to-night, having been wounded Saturday. It is heart-rending to watch by two dying men, the language of neither of whom you can understand.

We still eat in the church. We are divided into three divisions for meals —Methodists, Congregationalists and Presbyterians—thus making nine meals a day served in the church, from one kitchen range and on one set of dishes. A food committee of three ladies has been appointed and a strict bill of fare is made for every meal. Made sandbags all day.

June 25.—Just after midnight a very heavy firing began from every direction, but no one was injured. It is perfectly remarkable how so many shots can miss the mark. Horse flesh was used as food for the first time to-day. All foolish notions were laid aside and the food eaten.

June 26.—A rather quiet day. American marines hold their position on the city wall against great odds. Twenty Americans against 1,500 Chinese.

June 27.—The Boxers made a rush on the American boys on the wall, but were repulsed with 80 (Chinese) killed. They fled, leaving their banners behind them. At 11.30 a fierce attack was made on the Legation.

June 29.—Still cannonading. Dr. Lippett, United States marine surgeon, was wounded while standing in the door of Major Conger's house. The bullet entered his thigh, causing a compound fracture. An attack was made on the French Legation. The Japanese use hot water on the Chinese who attempt to come through their wall. A thunder storm and firing from Chinese began at 10 P.M. A horrible night. A bullet fired through the chapel window fell on Dr. Wherry's bed.

June 30.—Cannonading all the forenoon. A shell burst in the Legation. An American marine was killed. A Russian marine helped to dig his grave. When some one offered to supply his place he said: "No, he was my brother and I want to help." Three Germans and one Frenchman were killed, and two Germans wounded.

Sunday, July 1.—More quiet to-night. I made sandbags all day. They were very urgently needed to protect the men in their dangerous position.

July 2.—It was quiet in the early part of the night. In the morning Capt. Myers * (American) led a rush on the wall. The Chinese had advanced their barricades to within four feet of ours and the situation was desperate. Captain Myers was wounded just below the

* Before the onslaught which was to decide our destiny Captain Myers pronounced a remarkable harangue. Pointing to the British Legation, "My men," he said, "yonder are four hundred women and children whose lives are dependent upon our success. If we fail, they perish, and we perish also. When I say go, then go."—Dr. Martin in *The Siege of Peking*, page 83.

knee by a spear. The men rushed on and gained the stretch of wall coveted. Two Americans were killed and four

BRITISH LEGATION GROUNDS, DURING SIEGE, 1900.
In the background, south end of Chapel. Left foreground, the Bell Tower, against which the Bulletin Board is erected.
Photographed by Rev. Chas. A. Killie.

men wounded. Thirty-seven Americans, thirty-four British and nine Russians made the charge. The British marines said they would follow Capt. Myers anywhere he led. Seventeen rifles and 1,000 rounds of ammunition were captured.

July 4.—Major Conger brought over a copy of the Declaration of Independence which was hanging on the wall in the cabinet building. There was a bullet hole through the name of George III.

July 5.—Sounds of artillery in the distance! Troops? False alarm.

July 6.—Cannon balls came from the north, solid balls.

July 7.—Two solid seven and eight pound balls fell on the roof of the room we occupied. One solid ball came right through Sir Claude's dining-room, just missing the picture of the Queen.

Sunday, July 8.—Our one and only cannon was rigged up. An English cannon (1864), found in a Chinese junk shop, was set up on an Italian carriage, bound with Chinese rope and fired by an American gunner, using Russian shells, touched off with Japanese-made fuse, in which German fine powder was used. In fear and trembling we fired it, lest the damage it should do behind should be greater than the destruction before it. It worked very well and caused consternation among the Chinese. Here we had been all this time under siege and never fired a big gun until now. How many more, and how large, might we have?

July 14.—Communications with Chinese officials begin. Chinese propose to care for Ministers and their families if they will lay down their arms and come in small bodies to them. They ask for an answer the following day. Beyond that time even their affection (?) for us will fail to be of avail for our relief. They emphasized their love by heavy firing from six o'clock on.

July 16.—Captain Strouts (British)

was killed to-day. Dr. Morrison was wounded. An American marine was killed.

End of July.—A malevolent attempt was made by the Chinese to obtain possession of the refugees who were in our safe-keeping. On July 27 they wrote to Sir Claude MacDonald, saying that "They hear there are lodged at the Legations a considerable number of converts, and as the space is limited and weather hot, they suggest that they must be causing the Legations considerable inconvenience. And now that people's minds are quieted, these converts can all be sent out and go about their ordinary avocations. They need not have doubts or fears. If you concur, an estimate should be made of the numbers and a date fixed for letting them out, then all will be in harmony."

Eliza E. Leonard.

FIRST PRESBYTERIAN CHURCH, PEKING.
Erected 1876.

ROMAN CATHOLIC CATHEDRAL, *PEKING.
East side.

Some Ruined Buildings in Peking.

[Pictures are from photographs kindly sent by Mrs. Whiting.]

Our church, of which the wreck is seen above, was built entirely by contributions on the field. The largest donation was from Miss Douw of Albany, who was in independent work in Peking, and the next largest was from Dr. W. A. P. Martin. The remainder of the expense was met by members of the mission and the Chinese Christians.

Rev. D. C. McCoy superintended the work of building. How well it was done is shown by the fact that the walls still stand, while adjacent Chinese buildings were leveled to the ground by the Boxers. The tablet which was built into the front wall remains untouched. The church organ was donated by the church of Norwalk, Ohio, and other kind friends gave a bell. It was so large and heavy that it was necessary to build a separate tower for it, at the northeast corner of the church. From this tower the sweet tones of a first-class American bell have pealed forth over a heathen city every Sabbath for over twenty years. Many a Chinese woman, with no timepiece but the sun in the heavens, has listened for the tolling bell to know when the hour for worship had arrived; and little urchins in the street, on hearing it, have stopped their play and started on the run, saying, "To-day is *Li-pai*" (worship day). Now all is silence. The bell is gone, no one knows where.

The church was set on fire by the Boxers, June 13, 1900. All that night, the missionaries, who were then gathered at the Methodist compound, watched the flames lighting up the sky in various parts of the city, as one after another churches and homes caught fire. It was a fearful night, and fearful were the days that followed, when the Christians who had escaped the fires were hunted out and brought to the Boxer altar. The pastor of the church, with his entire family, was among the one hundred and seventy Presbyterian martyrs in Peking.

*The West Cathedral was defended to the last by Father Favier.

At the compound of the Second Church in the Eastern part of the city, nothing but broken bricks is left of church, boarding-school, hospital and dwellings. But at the Western compound some walls still stand, like sentinels keeping watch over the desolation around.

Lucy J. Whiting.

MRS. KILLIE "AT HOME." PEKING, 1901.
Photographed by Mr. Killie.

The Martyrdom at T'ai-yuen

DESCRIBED BY AN EYE-WITNESS.

This, it will be recalled, took place in the yamen of Yü Hsien, Governor of Shansi, and by his orders, at Tai-yuen-fu, the capital, July 9, 1900. We have already published* the names of the Protestants who suffered there, a list of thirty-four. This "eye-witness," however, places their number at thirty-three, and we are not yet prepared to account for the difference. The chance is that "Miss Stewart" or "Miss Ford" escaped, or, on the other hand, Yung Cheng, who knew the men well, might have failed to count in some young woman with whom he was not acquainted. Of the Protestant foreigners, the men were ten, the women twelve (or thirteen), and eleven were young children.

The following is the first circumstantial† account of the tragedy which has been given to the world. It is taken from the *Chinese Recorder*, Shanghai (of April last), to which it was sent from Peking by Dr. Creasey Smith. He vouches for the absolute trustworthiness of the Chinese eye-witness, from whose lips Dr. Smith has written out the story in English.

"I, Yung Cheng, am a member of the Baptist Church, and was baptized by Pastor Farthing eighteen months ago. For some months previous to the massacre I had been living on the Baptist mission premises at T'ai-yuen-fu, having a sickness which was being treated, and spending my time in study of the Scriptures. When Dr. Edwards' hospital was burned down, I returned to my home (June 28). I returned to the city, however, and was, on July 8, at the village of Tie-ts'un, about ten *li* southeast of T'ai-yuen, about three in the afternoon, when I saw Pastor Pigott of Shou-yang with his wife and son, a gentleman (Mr. John Robinson) and a lady (Miss Duval), and two girls (Atwater girls), going along in two carts. They stopped at a food-shop, and the soldiers who were accompanying them (I only saw seven or eight) bought them some food. The two gentlemen were handcuffed. I saw Mrs. Pigott feeding her husband with small cakes and *mien* (boiled dough strings). Mr. Robinson fed himself, eating cakes only. Mr. Pigott, recognizing me, asked where the pastors were in T'ai-yuen-fu, and I told him all had been taken to Chu-t'ou-hong, near the Governor's yamen. Whilst they were resting a short time, Pastor Pigott and Mr. Robinson preached to the people who gathered round. The people were much astonished, and said: 'You are to be killed for preaching, and yet you go on doing so!' That night the whole party of seven were put in the district prison.

"The next day I was on the street near the Governor's yamen; I saw a big crowd, and went to see what it was they were following. I found it was the foreign pastors and their wives and children, and the Roman Catholic priests and nuns, and some Christians.

* See WOMAN'S WORK FOR WOMAN, January, pp. 5, 6, and March, p. 74.

† See general account in WOMAN'S WORK, January, p. 19.

I heard people say they were going to be killed, and I tried to get out of the crowd, but could not, so stayed and witnessed with my own eyes the killing of all the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside, and, going in front of the soldiers, himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

REV. THOS. AND MRS. JESSIE PIGOTT, AND THEIR SON WELLESLEY.

"He was quickly followed by Pastors Hoddle and Beynon, Drs. Lovitt and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Yü Hsien, grew impatient, and told his bodyguard, all of whom carried big beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. Mrs. Farthing had hold of the hands of her children, who clung to her, but the soldiers parted them, and with one blow beheaded their mother. The executioner beheaded all the children, and did it skillfully, needing only one blow; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Lovitt was wearing her spectacles, and held the hand of her little boy even when she was killed.

"She spoke to the people, saying, as near as I can remember: 'We all came to China to bring you the news of salvation by Jesus Christ; we have done you no harm—only good. Why do you treat us so?' A soldier took off her spectacles before beheading her, which needed two blows.

"When the Protestants were killed, the Roman Catholics were led forward. The Bishop, an old man, with a long, white beard, asked the Governor, Yü Hsien, why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death.

"Then Pastor Pigott and his party were led from the district gaol, which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also quickly. In all, on that day, forty-five foreign people were beheaded—thirty-three Protestants and twelve Roman Catholics.

"A number of native Christians were also killed; I did not see them all, but I was told there were thirteen. The bodies of all were left where they fell till next morning, as it was evening before the work was finished. During the night they were stripped of clothing, rings and watches. Next day they were removed inside the great South Gate, except some of the heads, which were placed in cages on the gates of the city wall. On July 11 the remains were temporarily buried outside the great South Gate, to the west side. On July 10 there were also killed many Catholic Christians—I heard sixty—and during the next few days a few more Protestants were also killed.

"All were surprised at the firmness and quietness of the foreigners; none cried or made any noise, except two or three of the children."

Rev. Thomas W. Pigott had been twenty years in China. He was from Ireland, a Dublin University man. Mrs. Pigott was English and met her husband in China. They were first connected with the China Inland Mission, but since 1891 had been at the head of an independent mission, which was frequently spoken of as "The Pigott Mission," most of the workers being supported by the ample means of their leader. Mr. Stanley Smith says: "Mr. Pigott was as generous and large-hearted as Mrs. Pigott was capable and courageous. Their love to the Chinese was a characteristic which showed itself as soon as you knew them." Their son Wellesley began teaching a class of Chinese boys in Sunday-school six months before he met his death. Among other projects entertained by Mr. and Mrs. Pigott was a school for missionaries' children. A tutor, Mr. Robinson, and a governess, Miss Duval, were in their family and two daughters of Rev. Ernest Atwater, of Fen-cho-fu, were studying there.

Rev. G. B. Farthing had been fourteen years in China. June 21 (1900), he wrote a letter to an associate to the effect that a telegraph clerk had informed him of the secret edict of the Empress. "I do not know," he wrote, "whether this is true or not; but, Dixon, if it is true, I am ready and do not fear. If such be God's will I can even rejoice to die." Mr. Dixon (murdered August 9), translating to Chao, the evangelist, added, "And I feel just the same."

Rev. and Mrs. S. F. Whitehouse had been in China about fifteen years.

THE MARTYRS IN CHINA.

"Counted worthy."—Acts v: 41.

It may be that they never saw
The flashing of the sword—
Perchance their eyes were holden
With the vision of their Lord:
As He stood with arms extended
To fold them to His breast,
And whispered thro' the tumult,
"Come unto Me and rest."

We cannot tell how near to earth
The angels stooped that day;
What music from their harp-strings woke
It is not ours to say;
The martyrs only heard the song,
Their spirits to it thrilled,
Till every doubt was lulled to rest,
And terror, too, was stilled.

What could they know of pain or death,
When straight before their eyes
Heaven opened, and the Lord of Life
Led upward to the skies!
Heav'n was so near to earth that day,
And death so close to life,
That God's own glory rested
Upon earth's closing strife.

Mrs. F. W. Rumsby,
In *Missionary Herald* (English Baptist), Dec., 1900.

Courageous Chinese Christians of Canton.

Some of the Christians are showing a high moral courage. One of my day-school teachers has gone right on with work, not losing a day, and she says if the mob comes she has a plan for escape. I said: "What if you should fail to escape?" "Oh! I have no fear, am not afraid to die, and that is all they can do—kill me," was her reply. The teacher of the hospital school is of the same spirit. When plague broke out in the hospital and victims were dying almost at the door of her room, she never flinched, saying that if God chose to take her in that way she was not afraid. "I am ready to live or die, as pleases Him." What better evidence of the Christian religion can one ask than this? This teacher grew to womanhood before she heard that there was such a being as God.

(*Mrs. J. G.*) *M. Kerr.*

Wherever chapels have been attacked, homes of the Christians have been looted. One man, refusing to renounce his faith, was tied up by his thumbs and queue, and not released until he had been beaten and promised to give the officials the sum of $130. *We do not hear of one renouncing his faith.*

Rev. Kwan Loi, pastor at Lienchow, wrote to Dr. Noyes: "The excitement was like the waves of the sea, but with steadfast eyes we looked to heaven. We took refuge under the shadow of the wings of the Almighty and He preserved us."

For a time the Pierson Dispensary (Canton) was closed, but Dr. Mary Fulton's plucky young Chinese assistant begged to re-open it, saying it would do good rather than harm. After some consultation she was allowed to re-open, and Dr. Mary writes: "She averages thirty patients daily, just twenty-nine more than I expected." The young woman is as earnest as she is brave.

(*Mrs. A. A.*) *Florence W. Fulton.*

INDIA.

HARVEST TIME.

Miss Donaldson, Principal of the girls' school, Dehra, wrote April 18:

We have received rich blessings. A week of special services was held in our church. Our girls were prepared to profit by the very helpful addresses of Rev. F. O. Johnson and others, and at the close of the meetings, twenty-nine of them were admitted to membership of the church. Three had been confirmed in the Church of England the previous Sabbath, and a few others belonging to Church of England families are awaiting the next opportunity for confirmation. A number of younger girls have been advised to wait for a few months before applying for church membership, but we have good evidence that

EVERY GIRL IN THE SCHOOL WHO IS OLD ENOUGH TO UNDERSTAND

has really given her heart to Christ. Those who before were professing Christians have been awakened to greater zeal, and we have all been drawn nearer together and nearer to God. Nine girls who were associate members of Senior C. E. have signed the active members' pledge, and nearly all of our Intermediate Society have become active members of Senior C. E. .All are so ready to take part that it is a pleasure to sit in their meetings.

The hot season is here and

NO DOCTOR IN SIGHT.

We have about a dozen mild cases of chicken-pox which cause no anxiety. One girl suffering from the effects of a fall has been sent to Dr. Carleton at Ambala, and several others we have treated successfully ourselves. Mr. Morrison's little boy, Willie, in an adjoining compound, is just recovering from an attack of small-pox and Miss Savage came near having cholera, but on this occasion we were able to secure the services of the civil surgeon. She is now out of danger. Although our prayers for a physician have not yet been answered, we are very happy and feel that we can wait indefinitely, if this is our Father's will, for He has given us far more, indeed the greatest desires of our hearts.

PHILADELPHIA HOSPITAL.

Dr. Jessie Carleton wrote from Ambala:

It was a revelation to me to discover that in a military station like Ambala Cantonment there is no hospital open to the non-military European. Two were very thankful to come to the Philadelphia Hospital. One was the maid of a wealthy lady, who was herself very ill and was thankful to have this favorite companion well cared for. She could not read easily, so Mrs. Blewett, the matron, always had prayers with her. It touched her so much, and since she left she has never forgotten to send various things for the hospital.

There have been two true converts from among the in-patients. One had been, on a first visit, under Dr. Maud Allen's instruction and afterward was sent to Lodiana Hospital, where she was fully taught. The other probably illustrates many another case of whom we cannot know the full history. She seemed on a first visit as hardened a case as we ever had—flatly declined to learn Bible verses or *bhajans*. Went home, and had a chance there in misery to think over things; later returned with a perfectly new face and an eager wish to learn everything we could teach her.

As a matter of fact, no patient leaves without something. I have seen a thoroughly bad woman, one whose wicked eyes scared me when I had to sit up with her at night, leave with good eyes and a softened face. Two Bible women have been on duty, and we had a resident Bible woman for a time.

KOREA.

Mrs. Sharrocks wrote from Pyeng Yang, May 7:

. . . We had a harvest of souls two Sab-

baths ago, for ninety-two were baptized and received into the church. It was a very blessed service to all.

The winter class closed a few weeks ago. The women came miles for the Bible study. Some could not read, so had to be taught that first. They return to their towns and villages telling what they have seen and heard. Some will teach other women, some in Sunday-schools, and those who are learning to read will apply themselves with zeal that they may attend the class next fall and learn more of the Word.

We gave them a "Tea" *à la* homeland, the day the class closed, and they thought it so beautiful that some asked, "Don't you think heaven must be something like this?"

SOME KOREAN CALLERS.

MRS. WM. B. HUNT wrote from PYENG YANG in March:

I wish you might meet some of the Koreans who are so much like friends to us. I was pleased to have a call from a dear old grandmother the other day. She had heard that I wanted to buy a pumpkin, so came in the afternoon with her two grandchildren, bringing the pumpkin tied up in a cloth. She wanted to give it to me—would take no pay. After we had chatted awhile I served cake and tea. They all appreciated it so much and she did not forget to give thanks, not only before she ate the cake but before drinking the tea, too. She called to mind what darkness they were in before the Word was brought to them, and she could not say how thankful she is that the gospel is theirs. Her household is a hard-working one, a very thrifty family, always hospitable and cheerful. The interesting grandchildren, Child Number Three and Child Number Four as they are called, are in one of my classes.

KOREAN WOMEN AS EVANGELISTS.

While writing this letter, several Koreans sent in word asking if they might see the house. One was an elderly woman. When asked why she did not believe, she said she was afraid of her son, who has threatened to drive her from his house and give her nothing. My woman asked her which was the greatest to be afraid of, a son in this world and be cast into hell for eternity, or suffer in this world and see God hereafter. The younger woman was then asked why she did not believe. She replied that she had to work for her living and had no leisure, so could not believe. My little woman turned to them both and told them these were just excuses. She urged them to believe, saying that as we have earthly parents who are responsible for our fleshly body, so God is the Father of our soul.

I sit in wonderment at times to hear those who have not believed so very long tell the gospel story with such earnestness and pointedness. They know how to approach their own countrymen in a way we do not yet fully know.

AFRICA.

MRS. WM. M. DAGER wrote from ELAT, March 9:

The latter part of November, Mr. McCleary, my husband and myself started to Batanga to attend Mission Meeting. The first day out, we found the town where we had expected to lodge burned down, so we walked on for a couple of hours and then our men built us a little house of poles and leaves, and we lodged in the wilderness that night, wrapping ourselves in our blankets upon the ground, soldier-fashion. I prefer it to the native house, with its bed of poles and legion of rats that hold high carnival around us.

We were back from Mission Meeting Jan. 24. On Feb. 1 we were informed by an official that it was absolutely necessary that Government have this site for a military station and were given to June 1 to vacate. School had to be suspended so that time and energy could be given to the responsible task of selecting, clearing and preparing a new place on which to locate.

The plan is to build the kitchen first and live in it until the house proper is ready. Men are making leaf mats to roof the buildings, others will get bark for the walls, which will be held in place by strips of bamboo and bush-rope. I think the window-glass and doors will come from America.

This interruption will affect language study and itineration, but church and Sunday-school are attended by large numbers, classes for inquirers are continued and a girls' day-school is in session.

FIRST CHRISTIAN MARRIAGE CEREMONY.

We had a Christian marriage here on Feb. 10, witnessed by a crowd of Bulu. The young man is an assistant in the school. If they are true to their contract, the influence of this couple will do wonders in reforming the customs of polygamy and child marriage, and the countless evils consequent.

Mr. Dager is just recovering from his first hard attack of fever. Mr. McCleary, too, has had some fever this week; on the whole we are getting along very well.

MEXICO.

A COMFORTABLE NEW HOUSE.

MRS. ISAAC BOYCE wrote from JALAPA, May 3:

Last year Mr. Boyce asked our Board for funds sufficient to erect a dwelling house in the garden of the mission property. Ground was broken for it in May, and we moved into the new house October 15. It is built of lava rock and has a red tile roof. There are four large rooms downstairs and the same number upstairs. We have a bathroom, and a pantry opening out of the kitchen. There are corridors extending the length of the house both front and back, with brick floors. We have plenty of doors and windows, and as I remarked before, the house is back in a garden off the street. There are large gardens on each side filled with coffee, orange and lemon trees.

The view from the upstairs windows is fine. We use few curtains, not wishing to cut off our view. From the front we have in the distance the hazy blue of the Gulf of Mexico; from south and west the snow-capped volcano of Orizaba.

We have wood floors in every room except kitchen, pantry and bathroom, which are brick. Really you would find just as cozy and comfortable a house as one could have in the United States and

A VERY HAPPY FAMILY

in it. I must not forget the yard. We have a plot both front and back in which we have white clover and bluegrass. We have quantities of violets, geraniums, carnations, pansies, about fourteen varieties of roses, chrysanthemums, honeysuckle, phlox and many other varieties, and the majority blooming at present. Last but not least we have a bake oven, where I bake home-made bread every few days, with flour at eight cents a pound and wood one cent a stick. I cannot tell you what a comfort and pleasure this house is to us in every way. With the open fireplace upstairs we are enabled to keep warm and dry. When dense fogs come rolling up from the gulf accompanied by misty rain, we have the satisfaction of knowing that our bedding and clothes are not damp. Our doctor's bill for the past sixteen months has been twenty dollars.

Mr. Boyce has been absent from home almost constantly the past four months. Work all over the Republic is in a very encouraging condition, and missionaries are rejoiced.

We have had no deaths in our congregation for two years, until last week we had two funerals, that of a little babe and of an old Mexican woman who had been a member of our church twenty years and

ONE OF OUR BEST MEMBERS.

Although not able to read she was familiar with both Bible and hymn-book. Her place in church was never vacant so long as she was able to walk. Her illness extended over almost a year. During all that time, with no one to care for her but a worthless son and strangers, she manifested a wonderful spirit of grace and patience. In her poor hovel, so bad that she suffered from cold and wet, no one heard her complain. Her bed was a canvass cot standing on a dirt floor My last visit was the day before she died Her last words expressed perfect peace and happiness in the prospect of meeting her Saviour.

CHILI.

INSTITUTO INGLES.

MRS. W. E. BROWNING wrote from SANTIAGO to the Young People's Societies of Kansas, April 17:

This year has opened with brightest prospects. Every room is full and we have taken an extra room outside in order to accommodate a few more boys; some have already been refused. And now, prepare for some good news. You may remember how badly we needed the wing which was in the original plans for the school building. For two years, at least, we have been laying before our Board the necessity of building it, but they had never seen the way clear to the funds. About two weeks ago we had this laconic cablegram, "Wing granted," and we have scarcely been able to talk of anything else since. This means a parlor, reading-room, gymnasium, laboratory, Y. M. C. A. room, more bedrooms for boys, and new quarters for ourselves. We cannot begin building now, because winter will soon be upon us; but we plan to begin in September.

We graduated our first class in December, 1900. There were eight in all, six having taken the regular course. This year's class numbers nine. We are very proud of our seniors. All will have been here two years, some three years. They are put on their honor a good deal, and shown that we want to trust them. They sit alone at table without a teacher, and are made partly responsible for the library or

READING ROOM.

This will be a special boon on rainy days. We have all the Spanish periodicals worth having, besides *Youth's Companion*, *St. Nich-*

olas, Boys' Own Paper, McClure's, Munsey's, Strand, and a dozen more. Then they have games — chess, checkers, authors, go-bang, jack-straws, etc.

Our course of study is divided into eight years. While nearly all the work in the first four years is done in Spanish, on the playground and in the dining-room the boys are required to speak in English. In the last four years the greater part of the work is done in English. Just now the seniors are very enthusiastic over the first number of their college paper, *The Southern Cross.* It is almost entirely in English. It will be published quarterly, and, it is hoped, will keep the boys who have gone out in touch with the school.

A HOLIDAY AT THE SHORE.

MRS. SCHMALHORST wrote from COPIAPO, Feb. 18:

The children and myself were at Carlena, Copiapo's seaport, spending a couple of weeks. You never saw such a place, never, I'm sure. The buildings are almost all simply shanties, inhabited by a race of beings peculiar to themselves. We had a great time. I had not been able to get a house through any English person, so came across a little squeaky-voiced Chilian woman who had a two-roomed cottage which I rented from her. I shall not try to describe it—mud walls, smoky ceilings, windows with wooden shutters (no glass), and crevices through the ceiling which, had I been an astronomy enthusiast, would have made star-gazing an easy job. While I was in bed I could count ten stars in the left corner of the ceiling. Our meals we finally got from the hotel, after a good deal of talking—a small boy brought them in. The milk for John was brought by an old woman who always wore a shawl and a hat on her head, one on top of the other. The poor old soul came on her donkey, her milk bottles in the panier at each side of her.

What made me finally have to pick up and leave was the terrible reveling on Saturday, Sunday and Monday. I suppose heathen dances are more or less alike. At any rate, this was accompanied by a monotonous tum, tum, on the guitar, twanging of the strings and discordant singing of women and men half drunk. We were pretty close to mother earth and I had a glimpse into the miserable lives of these people which was a revelation to me. Perhaps I look at them in a different light.

I was very glad when Mr. Schmalhorst came back from mission meeting. One night before he came a man, escaping from the police, vaulted over our back fence, through our corridor, unbolted our door and out into the street. This was a little too much, and Ramona—my good servant—and I were only too glad when we had a man in the house again. As for the sea, it is always the same beautiful thing, and it did us a world of good as we were all ailing and have been quite well since our return.

THREATENINGS.

All last month Mr. Elphick and Mr. Schmalhorst have been holding special meetings, and Saturday the Chief of Police warned them that he had received a number of anonymous letters threatening us. He informed them that his police force is small and they had better be careful. It is carnival week. The people celebrate by throwing water, powder, perfumery, papers and flowers—perhaps they will take advantage of the opportunity to send us some eggs. I hope not. We have the silent sympathy of the majority of the people, but our success is too much for some of these *beatas* (priests).

CHINA.

REV. W. J. DRUMMOND wrote from NANKING to the S.C.E. of Jersey City Presbytery, April 9:

Since February work has opened up with a rush. Chapels and schools re-opened and running full blast. Christians are more earnest than ever before; there are more inquirers than we have had for a long time. We have

BETTER ACCESS AMONGST THE PEOPLE THAN EVER BEFORE.

We are treated with the utmost respect, even cordiality. It would be a strange and unheard-of Providence if there were not some compensation for the lives sacrificed, the tortures endured, and the anxieties and losses sustained in Christ's name last year. The native Christians as well as ourselves do earnestly look for an abundant harvest. They have started night meetings for study of the Bible, and prayers among themselves.

We can never talk about the events of last year without tears. There was the awful suffering and torture of our dear fellow-laborers and of Chinese Christians. Then there were the almost equally cruel and indiscriminate reprisals of the foreign troops, and last of all unjust attacks and slanders against the missionaries for looting, etc., in the American and European papers. We feel confident about the outcome of it all but in the meantime it is hard.

HOME DEPARTMENT

Christian Missions in the Nineteenth Century.

THE CENTURY IN JAPAN—PART II.*

Keynote: "The Isles shall wait for His Law."—Isaiah xlii, 4.

Five-minute Papers on:

(*a*) The Church of Christ in Japan—Union of Presbyterian Missions.
(*b*) *Nippon Sei Kokwai.*—Episcopal Churches, American and English.
(*c*) *Kumi-ai.*—Churches of American Board Mission. (See "Thirty Eventful Years in Japan," p. 112.)

Twenty-minute Review—Educational, Medical and Evangelistic.

Ten-minute Paper—Japan in the Family of Nations.

REFERENCES.

1. Report of Ecumenical Conference. See Index, word "Japan."
2. "History of Protestant Missions in Japan," by Pastor H. Ritter, Ph.D. Pub. in Tokyo.
3. Denominational Reports and Magazines.
4. "Japan and Its Regeneration," by Otis Cary. (Student Volunteer Movement, New York.)
5. "Japan and the *Nippon Sei Kokwai*," by Edward Abbott. (E. S. Gorham, New York.)
6. "The Gist of Japan," by R. B. Perry. (Fleming H. Revell, New York.)
7. "An American Missionary in Japan," by M. L. Gordon. (Houghton, Mifflin & Co., Boston.)

* Part I. was printed last month.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What Student Volunteer went to Kashmir? Tell (*a*) something that she was, (*b*) something that she said and (*c*) something that she did. Pages 213-216.
2. Who is Ramabai? What first disturbed her confidence in idol worship? Trace her Christian development. Why did she feel a special call to rescue famine sufferers? Pages 216-218.
3. What is the title and character of a book by the greatest Viceroy of China? Page 218.
4. Name two important missionary books lately published. Page 221.
5. Stripped of its poetry, what is the home life of a Persian woman? Page 221.
6. Name two places where the reapers rejoice over harvest, and tell results. Pages 228, 229.
7. Where is Philadelphia Hospital, and what can be said of all patients there? Page 228.
8. Give an illustration of the way one Korean woman puts her duty to another. Page 229.
9. What was the event at Elat, Bululand, on Feb. 10? Page 229.
10. What is "last but not least" of Mrs. Boyce's comforts in the new house? Page 230.
11. What do Santiago boys (Chili) read? What is the name of their school paper? Page 231.
12. Give three reasons for making this magazine a "Book Number." Page 233.

UNITED STUDY OF MISSIONS FOR 1902.

TEXT-BOOK: *An Introduction to the Study of Missions.*

The text-book will contain about 150 pages. The scheme is simple and clear. Each chapter begins with Christianity established in some great center, and its growth is traced from that center to different countries. Bright incidents and personalities are introduced along with a great deal of information. Every chapter is to include a list of the great events, great names, great productions, of the period; and, also, a hymn and prayer written by some prominent character. There will be a list of topics for papers and discussion at the end of every chapter, which may be used for more advanced work. A set of appropriate maps will be sold separately. Price and other information will be given in subsequent issues.

OUTLINE: Revised since last month:

CHAPTER I.
PAUL TO CONSTANTINE.
From the Apostolic Age to Christianization of the Roman Empire.
1st to the 4th century.

CHAPTER II.
CONSTANTINE TO CHARLEMAGNE.
From Christianization of the Roman Empire to Establishment of the Christian Empire of the West.
4th to the 9th century.

CHAPTER III.
CHARLEMAGNE TO BERNARD OF CLAIRVAUX.
From Establishment of the Christian Empire of the West to the Crusading Church.
9th to the 12th century.

CHAPTER IV.
BERNARD OF CLAIRVAUX TO LUTHER.
From the Crusading Church to the Reformation.
12th to the 16th century.

CHAPTER V.

LUTHER TO THE HALLE MISSIONARIES.

From the Reformation to Foundation of Early European Societies for Propagation of the Gospel.

16th to the 18th century.

CHAPTER VI.

THE HALLE MISSIONARIES TO CAREY AND JUDSON.

From Foundation of Early European Societies for Propagation of the Gospel to Beginning of 19th Century Missions.

18th to the 19th century.

WHY HAVE A "BOOK NUMBER"?

Because few of us are aware how large and valuable the annual increase of missionary literature has become. The list of good books published within a year will be a pleasant surprise to many. It will be a convenience to busy people. It is especially provided for programme committees and Auxiliary presidents. Let half a dozen members of the Auxiliary be appointed to each read one selected volume, and at each meeting next fall have one 6-8-minute review presented by the readers, in turn, and the meeting will have gained a helpful feature, one out of the common routine.

Why have a "Book Number"? Because with many people, especially residents of cities and large towns, the summer affords more leisure for reading than the winter. Too much time is spent by Christians upon ephemeral, foolish novels. A Christian woman ought to be ashamed to go off for weeks of recreation in the mountains or at the shore, without some substantial books in her trunk which will strengthen her mind and quicken her piety. Then a live missionary book over which one's self has become enthusiastic has accomplished but the beginning of its usefulness, for it is now ready to be loaned, with a winsome recommendation, to the chance summer acquaintance who never read a missionary book before.

The Importance of Sending Home Information From the Field.

FOR MISSIONARIES.

[Paper read at the last Woman's Conference of the Furrukhabad Mission, India.]

Should we not regard this as more than "important," a duty? Although our work is religious and in a sense voluntary, still we sustain a business relation to the Board as the agent of the churches in America, or to some particular church or Christian Endeavor Society. The Board is most lenient and confiding in leaving to our discretion and honesty such matters as whom we shall employ and the number of hours to be spent by us in work. It would seem that for this reason we should render a very exact account of stewardship. The hours or days taken for entertaining, housecleaning, headaches, etc., might be materially lessened if we reckoned them up and reported on the balance devoted to work. Also we should be more careful in the supervision of the work and working hours of Bible women. As drummers report on sales, explorers on discoveries, so we may well feel in duty bound to keep our employers informed. In the Union Zenana Mission a monthly detailed report is required.

Most have had experience that love and sympathy even between dear friends loses in ardor and intelligence when they are separated by oceans, and correspondence is conducted at long intervals or in a desultory manner. How then can we expect the bonds between church and missionary not to suffer in the same manner? Their love for missions may be maintained, because it is the cause of Christ, but their love for our special work will cool perceptibly, and contributions may fall off. It is difficult to furnish home churches with "special objects," but we may with advantage make them our Special Object. Seeing we accept a commission to the world, need for enlightenment in the home sphere which we have left is still binding.

Many have objected that they had no

leisure for writing. While we come in from work tingling with enthusiasm, by the time breakfast is over and household matters attended to, most women find themselves too tired, possibly too irritated, to write. I would suggest that once a month one of the many services (they are not saving ordinances!) with which Sundays and often week days are crowded, be cut, to secure an unmolested hour for writing. Should this appear heinous, it would be better to drop work (we set it aside for lesser calls) in order to bestow half a morning on this obligation. A recent kind letter from 156 Fifth Avenue praised my letters because they were *short*. This should be consolatory to those who find little to write about. I had only attained that excellence by putting on brakes!

I have heard missionaries speak of some letter of theirs that had appeared in print, explaining that it was not written for publication. Why not write always with publication, or at least circulation, in mind, so that one's missionary influence may be extended? It will usually require much cutting down and rewriting, but the benefit to one's style alone would be incalculable.

For myself, I prefer in letters and reports to hear what a missionary has herself done, not anecdotes or a report of her agent or husband. It is probable we can better enlist the sympathy of contributors with an account of personal efforts, be they ever so feeble. We may tell of our pupils, our disappointments and definite causes of encouragement, but no one will be specially stirred by space devoted to our "hopes," which often prove to have had but a slender foundation.

From the experience of others, I would add the not wholly unworthy incentive for doing one's best to awaken interest through letters, that it secures a number of delightful Christian people who eagerly await the coming of the missionary friend, whom they have known and loved solely through correspondence. May God bless such effort of ours, prayerfully expended, to the enlistment of some workers in the foreign field, enhancing our joy and surprise at the resurrection of the just.

Susan R. Janvier.

Missionaries, Upon the Year Book of Prayer.

I want to speak of the Year Book. I meant to each year past and forgot it. I try to use my Year Book each morning when I study my Bible. Sometimes I have not opened it for several days. This happened the day prayer was made for me. I had thought of it long before and felt grateful for it, but that day, when I was in the dispensary seeing patients and helping the Bible woman, the latter suddenly turned to me during a little pause, and asked if I was not stronger than in the summer. I said, "Yes, I have never felt so strong and so like work; I think some one has been praying for me." I said it rather to encourage her, because I knew how she had prayed for me in times past and what a godly woman she is. That day, or the next, when I opened the Year Book and saw it was the day of prayer for me I believed that prayers of others had been answered also.

CANTON, China. *Mary H. Fulton.*

You cannot, perhaps, realize what a comfort the Year Book is to us on the field; it seems to throw us in touch with the workers all over this great wide world and to bring them to the doors of our hearts. Think what it means to have one's name carried to Him by thousands of His servants. It was a glorious thought to have such a book.

Elizabeth R. Williamson.

ARACAJU, Brazil.

The 18th of April was the day in which my name appeared on the list for prayer. It was also the day for one of our largest *melas*. The evening before, my husband had asked if I were going, and I had replied in the negative. At that time of the year the heat is very great, and in the middle of the day it is hardly safe to be out. There is no use in going to a *mela* in early morning, the women are too much taken up with their worship to listen to us, and in the evening they are busy making their purchases, so it is only in the middle of the day we can hope to

get their attention. They will lie and rest under the shade of the trees, and, if their husbands do not object, are glad to listen to what we have to say. The next morning, having said I would not go, when I took up my books for my quiet hour I found what I had before forgotten, that on that very day there would be many asking for strength to be given me according to my need. When my helpers came for our daily prayer, I told them how all over the world there would be persons praying specially for Mainpurie and, though it would be very hot, I could not but believe special strength would be given for the work. I felt that I could not stay at home with the remembrance of the petitions which would be ascending for me.

We went at ten and stayed till three, and we all realized that it had been one of the best days for work ever given to us. One of the women said, "Usually I have to seek for hearers, but to-day they kept calling to me, and I was kept just as busy as I could be."

Not one of us had even a headache, though the sun had been pouring down his fiercest rays. Eternity alone can show the result of that day's work. Women, many of whom had heard the truth for the first time in their lives, went to their homes in distant villages. How far their hearts were touched we cannot know, but we do know that our own hearts were warmed, and we realize as never before the power of united prayer.

MAINPURIE, India. *N. M. Tracy.*

FROM time to time contributions for the famine orphans in India have been received by the Board of Foreign Missions from a mother in Baltimore, Md., in memory of her son, William Cross Moore. Mrs. J. B. Moore Bristor has now sent additional contributions to the amount of $700, for the same beneficent purpose. The orphans are a sacred trust and must be carried for several years.

An Important Offering from Indians of Idaho.

One of the missionaries to the Bannocks and Shoshones has forwarded from Fort Hall the sum of eight dollars and fifteen cents to the Women's Board, New York, accompanied by an interesting letter. She says:

"Enclosed find money order, the first offering of the Church of Ft. Hall (Indian) for foreign missions through our Presbyterian Board. They sent last year to India famine sufferers through the *Christian Herald*.

"I told them of the need of food in China and asked them to think and pray over the matter during the week, and to tell their children of the little boys and girls who were dying because their parents had no bread for them. Our people are poor and have not been taught from childhood to give and we have no pennies in this part of the country. The little tots came, one after another, handing me a nickel or dime, and told me in Indian it was for bread for little boys and girls over the great water.

"One of our elders prayed before the offering was taken, and another asked God's blessing on it afterward. God bless all our dear foreign workers!

"*Amelia J. Frost.*"

TWENTY-FIFTH Anniversary of Presbyterial Society, Crawfordsville, held at Rockville, Ind., April 9, 10. "The meeting was of a restful, helpful character; an answer to earnest prayer. Early struggles, slow but healthful growth. An hour was given in honor of the missionaries representing us at home and abroad, thirty-eight men and women. Free will offering amounted to $103. Address by Mrs. Swallen of Korea was a fitting close to one of the best meetings ever held in Crawfordsville Presbytery."

TWENTY-FIFTH Anniversary of Society, Presbytery of St. Paul, Minn., held in March, House of Hope Church, St. Paul.—Greetings were sent to the mother society from Minneapolis, Duluth and St. Cloud. Subject of devotional hour, "Thanksgiving." History rehearsed by the president, Mrs. R. P. Lewis. Income for the year, $2,620.43

ALTHOUGH an event of last autumn, it is yet in order to report the thirteenth Annual Meeting of the Synodical Society of Colorado and Wyoming, which was held in Denver, Col. "The enrolled delegates numbered sixty-nine, and these, with the large number of women present from local societies, made an enthusiastic meeting. Our societies have a mixed programme, and the two presidents, Mrs. Kirkwood for Home Missions and Mrs. Ingersoll for Foreign, presided alternately. Gains were reported in contributions, in membership and new societies. Mrs. Pierson of the Home Board and Mrs. D. B. Wells from Board of the Northwest were present and were very helpful. The young people were given a place and filled an interesting hour."

A. M. Q.

PAMPHLET PUBLICATIONS RECEIVED.

Annual Report of the Mexico Mission (Presbyterian Church North) *for 1900.* 37 pp. Ill'd. Printed in Mexico City.

A handsome report—cover, paper, printing and pictures. The statistics are given in fine shape. It is not a routine report but, rather, a collection of chapters, some of them on broad subjects, each contributed by a different member of the mission. Among the most interesting chapters are: "Evangelical Literature in Mexico"; "Possible Extension of the Church in Mexico"; "The Acapulco Massacre and What Came of It." As to the last, Rev. Geo. Johnson says that, great blessing to Guerrero "came of it"—that there are 1,400 believers in that province now, and the gospel is known at 90 working points.

Report of the American Marathi Mission of Western India for 1900. 84 pp. Ill'd. Printed in Bombay.

This is the oldest Protestant mission in the Bombay Presidency, having been opened in 1813. It is in charge of the American Board. The oldest church was founded in 1827. There are now 49 churches with a membership of 4,877, of whom 1,185 were added last year. The staff of Indian workers numbers 499, of whom 23 are pastors. Nearly 3,000 children of the last famine were gathered into the mission. Every sort of work appropriate to a live mission finds a place in this report.

Letter from Grateful India to her American Benefactors. (Report of the Americo-India Famine Relief Committee, Rev. J. E. Abbott, D.D., Secretary.) 32 pp. Printed in Bombay.

This Report tells us how the funds were expended, which were raised for India famine sufferers under auspices of the American "Committee of One Hundred," and where the rescued children now are. Besides a general "Letter of Thanks," paragraph extracts are given from letters by the large number of individuals to whom money was intrusted for distribution.

KOREA.—*General Report of Seoul Station* (Presbyterian Mission) *for 1899-1900.*

Report of Work under H. G. Underwood and Mrs. Underwood for year ending July 31, 1900.

The "general" Report is from the pen of Mr. Gale, who is a past-master at writing reports. The work of every one belonging to the station, and of some who do not, gets a graceful touch. The out-stations were 98 (a year ago), the communicants 1,430.

Dr. Underwood has charge of 25 out-stations and his report includes work on translation, evangelistic and medical lines.

The Marvelous Providence of God in the Siege of Peking. By Rev. Courtenay Hughes Fenn of Peking Mission. This and the following from Board of Foreign Missions, 156 Fifth Avenue, New York.

The Present Missionary Appeal to the Church. By Robert E. Speer.

Medical Missions in India. January and April, 1901. Quarterly. Subscription price, 1s. 6d. Ordered from Dr. Alexander Macphail, St. Mungo's College, Glasgow, Scotland. (Printed in India.)

Presents a list of all medical missionaries in India: chiefly a professional journal.

Mission to Lepers in India and the East. Twenty-sixth Annual Report.

Twenty fifth Annual Report of the Women's Foreign Missionary Society of the Presbyterian Church in Canada. (Western Division.) 1900-1901. Toronto.

Total membership, 21,279; contributions, $45,000. Missionaries (women), 39.

Twenty-second Annual Report of the Women's Missionary Association of the Presbyterian Church of England. 1900-1901.

The association is established in 12 presbyteries; sustains 28 missionaries; contributions, £5,896 17s. 4d.

Effectiveness in Christian Work. By Rev. James G. K. McClure. 10 cts. Fleming H. Revell Company.

Eighth Conference Foreign Missions Boards, United States and Canada. 1901. 132 pp. (Foreign Missions Library, 156 Fifth Avenue, New York.)

Six Months Abroad on Three Hundred Dollars. E. H. Kellar, Carrollton, Mo.

SINCE LAST MONTH.

ARRIVALS:

June 5.—At Vancouver, B. C., Miss Harriet Noyes, from Canton, China. Address, Seville, Ohio.

Miss M. E. Butler, from Canton, China. Address, 327 Summer Ave., Newark, N. J.

DEPARTURES:

June 29.—From New York, J. S. Thomas, M.D., and Mrs. Thomas, returning to Prè, Laos. Miss E. E. Dresser, returning to Nanking, China.

July 3.—From New York, Rev. and Mrs. Pierce Chamberlain, for Bahia, Brazil.

July 13.—From New York, returning to Africa: Mrs. De Heer and Mrs. Reutlinger.

MARRIAGE:

June 15.—At West New Brighton, Staten Island, N. Y., Miss Julia B. Law to Rev. Pierce A. Chamberlain of the Central Brazil Mission.

DEATH:

June 21.—At Morris Plains, N. J., Rev. B. C. Henry, D.D., aged fifty-one years. For a quarter century, Dr. Henry was a leading member of the Canton Mission. He leaves three daughters and a son.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted July, August, September; also the monthly prayer-meeting July and August.

August. Prayer Union—*For great increase of faith.*

MIDSUMMER days find the membership of our Societies and Bands widely scattered, and in most instances meetings are intermitted. How timely our August Prayer Union topic, no matter when or where, that prayer may be offered. Then after rest and refreshment, shall we not be better equipped for united service?

THIS *increase of faith* will surely be granted if the petitions ascend from humble, believing hearts.

AFTER reading the attractive explanation of the *New R. R. Tickets* from the pen of our faithful Band Secretary in July WOMAN'S WORK, what leader of young people will fail to take her children on this round-the-world trip through the coming months, by this fascinating, instructive route? Tickets, 15 cts. per doz., 2 cts. each (read carefully page 202, July issue).

FOR information on *Chinese in America* see our permanent references, *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Illustrated Program*, 5 cts. per doz.; *Old and New China*, 3 cts.; *The Evolution of the Chinese Slave Girl*, 2 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

MRS. C. G. BROWNELL of Detroit, Secretary of the Woman's Foreign Missionary Society of the Synod of Michigan, passed from the earthly to her heavenly home Sunday, June 2d, at half-past two A.M. A stroke of paralysis in February left her very feeble, yet the final summons came as a shock to all her friends. Mrs. Brownell was born in Oakland County, Mich., in 1833, was married to Mr. Brownell in 1854, soon after moving to Detroit, which has since been her home. Mr. Brownell died five years ago. From childhood she was greatly interested in, and nearly all her life has contributed to missionary work. When the Woman's Synodical Society for Foreign Missions was organized she became an active worker in it, and since 1876 has been its General Secretary. A life member of the Woman's Board of the Northwest, she always attended its meetings. Ever a faithful worker in her own church home, she will be sorely missed. The women of the Synodical Society feel that they have sustained a serious loss. For almost thirty years she has given herself, her time, her money, to this work. While we shall miss her faithful labors of love, we rejoice with her that she has finished her work and entered upon the rest that remaineth to the people of God.

N. D. Y.

A PRESBYTERIAL meeting in June by the waters of Lake Michigan, with all the freshness and beauty of June foliage, is not to be lightly spoken of. Add to this an unusually bright and practical hour of discussion, and what is needed for a summer outing? How the Field Secretary did wish every society could hear that lot of bright, suggestive ideas on "Advertising the Missionary Meeting." And why not advertise? We have more attractions to offer than almost any other organization. Just through these summer months suppose we try taking our talents out of the napkin, and letting everybody know about the meetings.

ONE of our missionaries on furlough, in a personal letter, says: "I enjoy the trees and birds and air. I had forgotten it was quite so sweet and pure. I spend as much time under a great Balm of Gilead as I can. In Japan I often wished I had no nose at all, but here I often wish I was all nose." Do we begin to comprehend what they endure?

THE promised helpful suggestions must wait for space till another month. We have a new story leaflet, *Aunt Emeline's "Might" Box*, 2 cts. each, 20 cts. per dozen. Address W. P. B. M., Room 48, LeMoyne Block, Chicago, Ill.

From New York.

Letters sent to 156 Fifth Ave. Rooms open all summer. Prayer-meeting discontinued through July, August and September.

MEMBERS of the New York Board who were still in town were especially favored in being able to attend the conference for young missionaries in June. The sessions closed with an afternoon reception given by the Women's Board, and it was indeed an inspiration to better work at home to meet those forty young people ready to start for the foreign field.

A DELIGHTFUL feature in connection with the Board's conference with newly appointed missionaries, was the reception tendered to them by the Endeavorers of New York Presbytery, at the Board Rooms, Tuesday evening, June 18. Their presence left an impression which must arouse the S.C.E. of New York who attended to a greater work for foreign missions.

TWO Y.P.S.C.E. in Brooklyn Presbytery have this year undertaken the maintenance of their own missionary. The Society in Ross Street will be represented by Dr. Ernest Vanderburg of Hainan, China, and that of Throop Avenue by Dr. Frederick J. Tooker, who is under appointment for Hunan, China. Surely these Endeavorers will be blessed as never before, as they sacrifice for missions and for Christ.

A NUMBER of our missionaries have arrived for their much-needed vacations. Miss Jefferson and Miss Minor went to Ratnagiri, India, in 1891, and their furloughs have been long overdue, but they would not leave until Mr. and Mrs. Wiley were sufficiently acquainted with the work and language to take charge during their absence. Also from India has come Mrs. John Forman with her husband and daughter. Mrs. Forman has charge of the Rakha Orphanage at Fatehgarh. Mrs.

Lippert finished her long journey from Elat, Africa, a few weeks ago bringing her two-year-old daughter. She was obliged to return on account of her health, leaving Dr. Lippert at his post. Other arrivals include Mrs. Wachter from Rajaburee, Siam, and Mrs. Freyer from Beirût, Syria. A hearty welcome home to each!

From Northern New York.

BEFORE this issue of the magazine is read, the C. E. Societies will have received most interesting letters from their missionaries, Mr. Lingle and Mr. Rodgers. It is certainly most gratifying to learn that the work in the Philippines of the Evangelical Societies will present such a united front. Such practical comity is something to be most devoutly thankful for. We trust that the young people will realize what an increasing responsibility rests upon them, not only for increasing financial support for the work in Manila, but for constant prayer for the guidance of God's Holy Spirit and blessing on this constantly growing work.

WHEN we contrast our intense anxiety a year ago for the safety of Mr. Lingle and our other missionary representatives in China, to read such an encouraging report of the reception Mr. Lingle received on his return to Siangtau is very reassuring, and should stimulate us to more earnest prayer for Mr. Lingle and his work. If any C. E. Society failed to receive these letters, they can be obtained from Miss Emma DeForest, Fort Edward, N. Y.

WHILE this month finds our workers scattered far and wide, we trust that in their vacation plans the work will have some part. That the hour when the few left at home meet for prayer will be remembered by them; and in this leisure time many opportunities will be found to further the work of bringing the knowledge of our Redeemer to a lost world.

THE semi-annual meeting of the Society of Northern New York will be held in Catskill, N. Y., the second week in October, a cordial invitation having been received and accepted from the Auxiliary of the Catskill church. Details will be given next month.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE committee appointed at the last Annual Meeting in Carthage to recommend ways of raising the Silver Anniversary fund, has reported to the Executive Committee of the Board, and their plan will soon be in the hands of the Auxiliaries. Mite boxes may be had at the Board rooms any time after the middle of July.

THREE new children's bands have been reported since Annual Meeting. The importance of organizing the children cannot be too often urged. These are to be the successors of the men and women now carrying on the good work. Let no church be satisfied which has not a children's mission organization.

A LETTER received from Miss Carrie Clark tells of her transfer from Lodiana to Jagraon in the Punjab; of the ravages of fever in her district and the difficulty in coping with it owing to lack of proper medical attendance. Each band of our faithful missionaries has its own cross to bear,—to one comes persecution, to another famine, to another plague, and to almost all stolid indifference to the message of life and love. God help each in the way that is most efficacious!

A LETTER from Miss Mary Cogdal of Shanghai, China, written to a personal friend, rejoices in the fact that they are again at their old station in the South Gate Girls' School, and have been promised an addition to the building. Miss Cogdal has been sleeping in a room with nine Chinese pupils, which shows how much in need the station is of more space.

WORD comes from Mrs. McClure, Petchaburee, Siam, of her recent illness and complete recovery.

ANOTHER letter from Siam, Bangkok this time. Miss Edna Cole deplores the carelessness of the people in hearing the Word and letting it pass by like the idle wind. She deplores, too, the fact that the people of the cities are losing their simple customs and are trying to copy European ways of living and dressing.

ONE of our ladies who was recently in California visited Mrs. Wm. P. Chalfant at Pasadena, where she is staying in hope that her health may improve. She looked very much better than her visitor had dared to hope. We trust that she may be spared many years to her husband and her dear children.

THE tour of Mrs. Wellington White through our territory ended the middle of June. We hear very pleasant reports of her progress and hope that her visits were profitable to our Auxiliaries. It is the first time that we have been enabled to send a speaker into Texas, and even this time could reach only a comparatively small territory.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

THE Bureau of Exchange bids fair to be one of our popular branches of work at our headquarters. All our Auxiliaries can be supplied with instructive papers presented at other Auxiliary and large public meetings, by sending to 920 Sacramento St.

ROBERT SPEER'S masterly address at General Assembly will soon be received, and will be sent gratuitously to those applying for it. Let it be in every Presbyterian home on our coast. Let it be read by every one who does not believe in foreign missions. The circulation of that leaflet in our Presbyteries will lead us not only to look at foreign lands, but to ask why so few are being added to our churches at home.

MISSIONARIES just returned from the Orient report that literature is circulated there that is taking missionaries out from under Church Boards. Let us look more to our literature.

THERE have been several rescues lately, and one child when rescued said, "I had been praying to Jesus that you might come." She had learned this at a mission school. Just as she neared the Home some children annoyed her, when she swore roundly at them in good English. It is not the gospel alone which these heathen get in America.

LEAFLETS for August: On *Chinese and Japanese in the United States; Old and New China*, 2 cts., 20 cts. per doz.; *A Tsun (Mrs. Ngo Wing)*, 1 ct., 10 cts. per doz.; *We Four*, 10 cts. per doz.; *The Case of Li Hoh and Others*, 6 cts. per doz.; *Half Hour in the Occidental School*, 6 cts. per doz.; *Occidental Board, What and Where*, free; *A Cry from the Grave*, free; *Sketch—Margaret Culbertson*, 6 cts. per doz.; *Qui N'gun*, 6 cts. per doz.; *How Chinese Girls Come to the Mission Home*, 15 cts. per doz.; *Chinese in San Francisco*, 6 cts. per doz.; a new leaflet, *Strange True Stories of Chinese Slave Girls*, 2 cts. Address, Mrs. H. B. Pinney, 2619 Haste St., Berkeley, Cal.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Harvey, re-org.

INDIANA.
Seymour, Light Bearers Bd.

MARYLAND.
Baltimore, Church of Covenant.
Stockton.

MICHIGAN.
Ironwood, re-org.

MISSOURI.
Kansas City, Bd.
Webb City, Mary Maefarland Bd.

NEBRASKA.
Atkinson.
Elgin.
Millerboro.
O'Neill.
Randolph.
Stuart.

PENNSYLVANIA.
Black Run, Pennsdale.
Germantown, 1st Ch., Nassan Brotherhood.
Hermon Ch., Forget-me-not Bd.
Greensburg, re-org.
Livermore.
Philadelphia, Bethany Chapel.
" Evangel, St. Paul, Tennent Memorial.
Trout Run.
Washington, 3d Ch.

TEXAS.
Gainesville, Bd.

VIRGINIA.
Clifton Station.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1901.

PRESBYTERIES IN SMALL CAPITALS. * Indicates Thank Offering.

BLAIRSVILLE.—Beulah, 12.50; Blairsville, 26.88; Congruity, 6.70; Derry, 15.40, S.C.E. Jr., 2; Greensburg, Westm'r Ch., 5, S.C.E., 70; Irwin, 5.80; Johnstown, 1st, 25, I-Will-Try Bd., 7.60; Johnstown, Laurel Ave., 6.85; Mauor, S.C.E., 12.20; New Alexandria, 10; New Florence, S.C.E., 5; New Kensington, 12; Pine Run, 9.54; Pleasant Grove, 1; Poke Run, Silver Links, 2; Turtle Creek, S.C.E., 20, $255.47

KINGSTON.—Chattanooga, Park Pl., 6.75

LACKAWANNA.—Canton, East Canton, 16, S.C.E., 9, 25.00

MAHONING.—Columbiana, S.C.E., 15.00

MORRIS AND ORANGE.—E. Orange, Brick, Y. P. Union (S.C.E.), 20, E. Orange, Central, Y. P. Ass'n, 50, 70.00

NEWTON.—North Hardystone, Lamburg S.C.E., 5.96

NORTHUMBERLAND.—Danville, Mahoning, 20.05; Lock Haven, S.C.E., 2.52; Milton, Y.W.S., 8; Mooresburg, Mrs. A. K. Simington, 25; Renovo, 3; Williamsport, 1st, 36.58; 3d, 21.90, 117.05

PHILADELPHIA.—Second, 10.82, Early Blossoms, 15; Arch St., 325; Bethany, S.C.E., 10; Bethel, S.C.E. Jr., 5.25; Calvary, Allen Bd., 5; Central, S.C.E., 10; Cohocksink, 13.50; Gaston, S.C.E., 20; McDowell Mem., S.C.E., 11; N. Broad St., 109.85; Olivet, True Lights, 6; Seots, S.C.E. Jr., 5; Susquehanna Ave., 30, 576.42

PITTSBURG AND ALLEGHENY, COM.—Canonsburg, 1st, S. C.E., 15; Penna. College for Women, 50, 65.00

SHENANGO.—Little Beaver, S.C.E., 5; Mahoningtown, 15; New Castle, 1st, Helena Bd., 10; Central, 2.50; Slippery Rock, 6.75; Unity, 6; Westfield, 74.76, Pres. Soc., 100, 220.01

WASHINGTON CITY.—Anacostia, Garden Mem., 2.35, Guiding Star Bd., 60 cts., Y.L. Cir., 3.23, S.C.E., 1.40; Ballston, 5, S.C.E., 4, S.C.E. Jr., 50 cts.; Darnestown, 4.50; Eckington, 19, L.L. Bearers, 3; Falls Ch., 38; Hyattville, 5, S.C.E., 10; Kensington, 6.25; Manassas, 6.60; Riverdale, 2; Tacoma Park, 7.13; Washington, 1st Ch., S.C.E., 6.25; 4th Ch., 62.47, S.C.E., 4.63; 6th Ch., 20, Cheerful Givers, 20; 15th St., 5; Assembly, 10, S.C.E., 24.69; Covenant, 205.75, Y.L. Soc., 15, Miss Inch's Cl., 25, S.C.E., 54.74, S.C.E. Jr., 3.50, Peck Chapel, S.C.E., 2; Eastern, Y.P. Missy. Soc., 3.75, S.C.E., 3.75, S.C.E. Int., 10; Gunton Temple, 11.70, S. C.E., 13.71, S.C.E. Jr., 2.55; Gurley Mem., S.C.E., 5; Metropolitan, 42.50, Mateer Bd., 35, Inasmuch Guild, 10, S.C.E., 15, S.C.E. Jr., 5, L.L. Bearers, 15; New York Ave., 250, Y. W. Guild, 40, Girls' Guild, 13.91, Faith Chapel, S.C.E., 5, Bethany, S.C.E., 7, Current Events Club, 5; North Ch., 7.50, S.C.E., 2.20, S.C.E. Jr., 2; West St. Ch., 27.50, S.C.E., 18; Western, 15; Westm'r, S.C.E., 8.75, 1,177.41

MISCELLANEOUS. Interest, 448.10

Total for June, 1901. $2,982.17
Total since May 1, 1901, 6,408.66

MRS. JULIA M. FISHBURN, *Treas.*,
501 Witherspoon Bldg., Philadelphia.

The Young Ladies' Soc. of First Ch., Orange, N. J., have sent a box to Miss Brown, Sidon, Syria, value, $21.55.

The Shenango Pby. sent a tapestry brussells rug, valued at $14, to Rev. J. A. Fitch, China.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1901.

* Indicates gifts for China Relief.

ABERDEEN.—Aberdeen, 26.25; Britton, 5, Baby Bd., 1.75; Groton, 10, $43.00

ALTON.—Alton, 13.35; Blair, C.E., 6.75; Carrollton, 24.75; Greenville, Jr. C.E., 1; Hillsboro, 5, 50.85

BOISE.—Boise, 1.60, C.E., 7.15; Caldwell, 2.65; New Plymouth, Miss Stovell, 25 cts.; Miss Veasy, 25 cts., 11.90

BUTTE.—Missoula, Mrs. A. P. Tietjen, 5.00

CHICAGO.—Austin, C.E., 17.50; Chicago, 1st, 47.50; 2d, 90.75, Mrs. B's Cl., 2.38, Little Helpers, 14; 6th, 26; Campbell Pk., C.E., 5; South Side Tabernacle, 4.50; 41st St. Ch., 8; Bethlehem Chapel, C.E., 1; Ch. of the Covenant, C.E., 25; Millard Ave. Ch., 5; Lake View Ch., 20; Englewood, 1st, 11, C.E., 25; Hyde Pk., 58.95; Woodlawn Pk., 15.03; Edgewater, 6.60; Joliet, Central Ch., C.E., 10; 1st, 23; Manteno, 7.85; Oak Park, 50; Peotone, 7.85; Wankegan, 11.59; Anon., 11, 504.50

COUNCIL BLUFFS.—Greenfield, C.E., 5; Missouri Valley, Jr. C.E., 1.66, 6.66

DENVER.—Presbyterial, 13.50

DETROIT.—Detroit, Westm'r Ch., 2.50

FARGO.—Grandin, 4.00

FORT DODGE.—Rolfe, C.E., 12.80

GRAND RAPIDS.—Big Rapids, C.E., 8.25; Hesperia, 1.90; Ionia, 14.07; Grand Rapids, 1st, 13; Immanuel Ch., 1.75; Westm'r Ch., 12.73, C.E., 11.37; Michigan Endeavorer, 15, 78.07

KALAMAZOO.—Benton Harbor, 4.45; Decatur, 2.25; Edwardsburg, 4.76, C.E., 1.41, * 25 cts.; Kalamazoo, 1st, 13.10, C.E., 1.40; Niles, 4.50; Plainwell, 8; Richland, 5.92, C.E., 1.30; Schoolcraft, 1; Three Rivers, 6.08, C.E., 5, 59.42

LA CROSSE.—New Amsterdam, 4.00

LAKE SUPERIOR.—Ishpeming, C.E., 34.56

LANSING.—Albion, 16.75; Homer, 2.93; Jackson, 5; Marshall, 9.60, 34.28

MADISON.—Madison, Sunbeam Bd., *4, Fen St. Mission Bd., *1; Prairie du Sac, 3, 8.00

MILWAUKEE.—Ottawa, 1.30; Waukesha, 10, 11.30

MINNEAPOLIS.—Minneapolis, Andrew Ch., Soldiers of the Cross, 6; Bethlehem Ch., 15; Oliver Ch., 4.03; Westm'r Ch., 70, 95.03

OMAHA.—Bellevue, C.E., 5; Colon, Marietta Ch., 1.56; Columbus, C.E., 2; Fremont, 9.14, C.E., 4; Omaha, Castellar St. Ch., 4.80; Clifton Hill Ch., 1, Jr. C.E., 1; Knox Ch., 4.88; Lowe Ave. Ch., 6.80, C.E., 5; 1st, 34.80, C.E., 17; 2d, 10, C.E., 1; Westm'r Ch., 11.63, C.E., 6.10; Osceola, 5; Schuyler, 2.80; S. Omaha, 6, C.E., 2.58; Tekamah, 13.88, Jr. C.E., 2; Wahoo, Bohemian Ch., 3; Waterloo, 1.20, 162.17

PEMBINA.—Glasston, C.E., 4.50; Osnabrock, C.E., 5; Park River, C.E., 6.25; St. Thomas, C.E., 25, 40.75

PETOSKEY.—Cadillac, 5.62; Falmouth, C.E., 2.20; Galt, C.E., 2.13; Lake City, 50 cts.; Mackinac, 1.37; Petoskey, 4, 15.82

PUEBLO.—Bowen, Mrs. Maria Snorf, 5; Canon City, 5, C. E., 7; Colorado Springs, 1st, 31.25, Jr. C.E., 10; 2d, 6; Cripple Creek, 2.50; Monte Vista, 10; Pueblo, 1st, Helpers, 3.75; Fountain Ch., 2.50; Westm'r Ch., 3.75, C.E., 3.20, 89.95

SAGINAW.—Bay City, 1st, Primary Dep't, 8; Pbyl. Off., 12.44, 20.44

ST. PAUL.—St. Paul, 9th, Jr. C.E., 9.35; House of Hope Ch., Jr.C.E., 3.50; Westm'r, Jr. C.E., 1.70; Central, 14.55; Stillwater, Van Cleve Bd., 19.57, Allbright Bd., 6.25, 54.92
SCHUYLER.—Camp Point, C.E., 3.00
SPRINGFIELD.—Macon, C.E., 6.00
SOUTHERN DAKOTA.—Alexandria, C.E., 10; Bridgewater, 3; Hurley, 5; Dell Rapids, 3.44, C.E., 2; Parker, 15.92, C. E., 2, Sioux Falls, 1.75; White Lake, 3, 46.11
WATERLOO.—Cedar Falls, C.E., 7.70; State Center, C.E., 10, 17.70
WINNEBAGO.—Presbyterial Society, 10.00
MISCELLANEOUS.—Catonsville, Md., Mrs. Alice M. Kerr, 50.00

Total for month, $1,495.67
Total receipts since April 20, 2,474.29

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.
CHICAGO, June 20, 1901.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1901.

* Indicates Summer Offering.

BINGHAMTON.—Bainbridge, C.E., 25; Binghamton, 1st, 87.50, C.E., 27.50; Floral Ave., 4.50; North, 2.50; Owego, 45; Waverly, 40.41, $232.41
BOSTON, MASS.—Antrim, N. H., 10; Boston, 1st, 40, Y.L. S., 10; East Boston Ch., 60, Y.L.S., 5, C.E., 6.25, Jr. C.E., 7.50; Roxbury Ch., C.E., 25; Scotch, 5; Haverhill, 5, C.E., 2; Londonderry, N. H., 4.50; Newburyport, 1st, 12; 2d, 105; Portland, Me., 5; Woonsocket, R. I., 2, Bd., 1, 305.25
BROOKLYN.—Brooklyn, Central, 50; Classon Ave., 29.17; Duryea, C.E., 6; First, 4.74, City Park Branch, 1.69, C.E., 5.41; Greene Ave., 8.87, C.E., 6.13; Lafayette Ave., Daughters of the Temple, 20; Mem'l, 58.30; Ross St., 29.17, C.E., 60; 2d, 5; South 3d St., 73.15, C.E., 11.75; Throop Ave., 14, C.E., 32.35; Westm'r, 13.71; Stapleton, S. I., 1st, 23.33; West New Brighton, S. I., Calvary, 12.25, 465.02
BUFFALO.—Buffalo, Calvary, 10.00
CAYUGA.—Auburn, Calvary, 6; Central, 25, 31.00
GENEVA.—Dresden, 5, C.E., 3.29; Geneva, 1st and North, 25; Gorham, C.E., 3.75; Naples, C.E., 4; Oaks Corners, C. E., 8.75; Penn Yan, 30, Y.L.S., 4, C.E., 3, Jr. C.E., 3; Phelps, 20; Seneca Castle, C.E., 1.08; Seneca Falls, 8.25; Trumansburg, 27; West Fayette, 1.25, 147.37
LOUISVILLE, KY.—Hopkinsville, C.E., 10; Louisville, 4th, 3.51; 4th Ave., 25, Bd., 11; Warren Mem'l, 125; Y. L. Guild, Mrs. Culbertson, 241; Pewee Valley, 4, 419.51
MORRIS AND ORANGE, N. J.—Morristown, 1st, 30, Children's Soc., 40; South St., 156.25, 226.25
NASSAU.—Jamaica, C.E., 10.00
NEW YORK.—New York, Brick, Children's Soc., 21.25; 1st, Union, 20; 14th St., C.E., 6.06; 4th, C.E., 25; 4th Ave., C.E., 15; Harlem, Helping Hands, 10; Madison Ave., Alexander Bd., 20; New York, Y.P. Ass'n, 15; 13th St., C.E., 16; University Place, Evening Branch, 50, Bethlehem Chapel, Mothers' Meeting, 12; Washington Heights, 15, In Mem., 143, *10, King's Daughters, 12.50; West End, 35, 425.81
NORTH RIVER.—Kingston, C.E., 5.00
ROCHESTER.—Avon, Central, 1; Dansville, 50; Geneseo, 25; Groveland, 10; Rochester, Mem'l, C.E., 5; Westm'r, 15, 106.00
ST. LAWRENCE.—Cape Vincent, 6.15; Chaumont, 11; Gouverneur, 35; Morristown, 50 cts.; Waddington, Scotch, 16; Watertown, 50, Junior League, 10; Pres'l Soc., 14.02, 142.67
STEUBEN.—Arkport, 4; Atlanta, Jr. C.E., 50 cts.; Avoca, 1; Canisteo, Jr. C.E., 5; Hammondsport, 6; Hornellsville, 25, C.E., 7; Howard, 5, 53.50
SYRACUSE.—Baldwinsville, 15; Constantia, 5; East Syracuse, 3.25; Marcellus, 4.50; Mexico, C.E., 5; Oswego, Grace, 7.50; Syracuse, 1st Ward, C.E., 10; 4th, 45, 95.25
UTICA.—Boonville, 25; Clayville, Mrs. Giles, 2.50; Clinton, Houghton Sem., 25, C.E., 10; Forestport, C.E., 2; Holland Patent, C.E., 5, Jr. C.E., 5; Little Falls, C.E., 50; Oneida Castle, C.E., 1; Oriskany, C.E., 5; Rome, Mrs. Ethridge, 25; Sauquoit, 2; Utica, Bethany, Infant Bd., 63, C.E., 10; 1st, 125, Mrs. Goldthwaite, 25, Mrs. Griffith, 10; Mem'l, 20, Mrs. Curran, 25; Olivet, 12.50; Vernon, Do Good Bd., 1.40; Waterville, 110; Utica Branch, 25, 584.40
WESTCHESTER.—Brewster, South East Centre, 5; New Rochelle, 2d, 21.25; Ossining, 36.80, *6.35; Patterson, C.E., 5; Peekskill, 2d, C.E., 9, Jr.C.E., 5; Rye, 40, *33; Yonkers, Westm'r, 28.25, 189.65
MISCELLANEOUS.—Coll. at Prayer-meeting, 9.97; Interest on Wheeler Fund, 100; Mrs. E. B. Allen, 325; Miss Mitchell, *special*, 5; Henry Weber, 50 cts., 440.47
LEGACY.—Estate of Mary Spencer Howard, 202.50

Total, $4,092.06
Total since April 1, 10,257.06

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending June 24, 1901.

CHOCTAW.—S. McAlester, $4 00
LARNED.—Burrton, 1; Halstead, 8.05, C.E., 2.50; Hutchinson, 7; Kingman, C.E., 2; Larned, 2.25; Lyons, 7.30; Pratt, 1; Roxbury, 30 cts., 31.40
NORTH TEXAS.—Denison, 11.95; Gainsville, S.S., 5; Leonard, 5.10, 22.05
OZARK.—Springfield, Calvary, Jr.C.E., 25.00
PALMYRA.—Brookfield, 6.40; Green City, 2.50; Hannibal, 8.90; Laclede Ch., 1.10; Milan Ch., 6; Macon, 8.35, C. E., 2; Moberly, 4.06; New Cambria, 2.57, 41.88
PLATTE.—Fairfax, 2; Grant City, 5.25; Lathrop, 5, C.E., 1; Parkville, 14.08; St. Joseph, Westm'r, 6.85; Tarkio, 11.02, 45.20
ST. LOUIS.—Kirkwood, 6.71, Golden Links, 1.30; St. Charles, Lindenwood, Y.L.S., 5.50; Webster Groves, 2.10; E.W.M., 50; St. Louis, Carondelet, 5.40; Clifton Heights, 2; Cote Brilliante, 5; Ch. of Covenant, 2; Curby Meml., 3.25, C.E., 2.50; First Ch., 100, C.E., 5; First German, 15.80; Lafayette Park, 27.12, Y.L.S., 15, C.E., 5; Lee Ave., C.E., 1.25; Markham Mem. Carol Club, 4; N. Cabanne, C.E., 2; Second Ch., 54.95, Wall Builders, 2.25; Wash. and Comp. Aves., 125, Y.L.S., 20; West Ch., 165.25, 628.38
SEQUOYAH.—Fort Gibson, 7; Tulsa, 3; Tahlequah, 10; Vinita, 5; Wewoka, 1.40, 26.40
MISCELLANEOUS.—Miss Margaret L. Robinson, 10.00

Total for month, $834.31
Total to date, 1,043.62

MRS. WILLIAM BURG *Treas.*,
1756 Missouri Ave., St. Louis, Mo.
June 24, 1901.

Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1901.

BENICIA.—Lakeport, C.E., 4.25; Mendocino, C.E., 1.25; Napa, 11.50, C.E., 13, Per Mr. A. B. Kreft, 30; San Rafael, 15.25; Santa Rosa, C.E., 6, Mary Lyon Soc., 6.25; St. Helena, Jr. C.E., 1.50; Two Rock, C.E., 6; Ukiah, 1.75, $95.75
LOS ANGELES.—Azusa, 15; Colton, C.E., 2; El Cajon, C. E., 5; El Monte, 3; Glendale, 9.33, C.E., 4; Los Angeles, 1st, C.E., 1.75; 3d, 10, C.E., 16; Bethany, 4, C.E., 2.50, Inter, C.E., 1.50, Jr. C.E., 1.50; Bethesda, C.E., 2.50; Central, 8, C.E., 2.50; Grandview, 2.55; Immanuel, 78.30, C.E., 10, Jr. C.E., 3.13, Young Ladies' Soc., 22, Chinese, Golden Star Bd., 2.50, Morrison Bd., 6.50; Spanish Sch. Mission Bd., 3.50; Monrovia, 2.50, C.E., 3.16; National City, 5; Olive, C. E., 2.70; Ontario, Westm'r, 3.90; Orange, 7; Ora Grande, C.E., 1.50; Pacific Beach, 1.45; Palms, 5; Pasadena, 1st, 27, C.E., 20, Jr. C.E., 2.50; Pomona, 5; Redlands, 16.94; Riverside, Arlington, C.E., 6.50; San Bernardino, 18, C.E., 8.75; San Diego, 1st, C.E., 25; Santa Ana, 6.30, C.E., 10, Willing Workers, 5; Tustin, 3.80, C.E., 2.13, 406.19
OAKLAND.—Alameda, 12.50; Alden, 3.30; Berkeley, 1st, 10, C.E., 10; Elmhurst, C.E., 5; Haywards, 6.15; Oakland, 1st, Cov. C.E., 15; Vol. C.E., 16.25; Brooklyn, C.E., 3.75; Centennial, C.E., 21.25; Union St., 10, Jr. C.E., 1; San Leandro, 1.80, 116.00
SACRAMENTO.—Colusa, 12.68, C.E., 1.75; Chico, 34.50, C. E., 6.25, Inter. C.E., 16.46; Davisville, C.E., 1.50; Dixon, 4.50; Elk Grove, 12.90; Fall River Mills, C.E., 5; Marysville, 4.50, C.E., 1; Orangevale, per Mrs. M. V. Hoffner, 2.50; Placerville, Inter. C.E., 1.50; Red Bluff, 38.28, Inter. C.E., 1.25, Jr. C.E., 1.25; Redding, 2.75, C.E., 2.50; Sacramento, 14th St., 2.75, C.E., 10; Westm'r, 2.50, C.E., 2.80; Vacaville, 1.50, 170.62
SAN FRANCISCO.—San Francisco, 1st, 70.70; Calvary, 30.50, C.E., 24, Inter. C.E., 1.55, Baby Bd., 3; Franklin, 3.75, C.E., 2.50; Holly Pk., C.E., 3; Howard, 25.85; Mizpah, 3.35, C.E., 1.30; St. John, 5.85; Trinity, 30.25, C.E., 12.65; Westm'r, 25.30, C.E., 3.80, 237.35
SAN JOSE.—Cayucos, 10; Palo Alto, C.E., 5; San Jose, 1st, 19.50; San Luis Obispo, 5; Santa Clara, 9; Santa Cruz, 8.50, 57.00
SANTA BARBARA.—Ballard, 2.35; Carpenteria, Baby Bd., 2; Montecito, 4.25; Santa Paula, C.E., 6, 14.60
STOCKTON.—Fresno, 26, C.E., 5; Madera, 2; Modesto, 2.60, Jr. C.E., 70 cts.; Oakdale, 2; Orosi, 6; Sanger, 1.25; Fowler, 6; Miscellaneous, a Friend, 75, 126.55
MISCELLANEOUS.—Mrs J. P. Ammidon, Baltimore, Md., 12; Mr. H. C. Coleman, Norristown, Pa., 150, 162.00

Total for three months, $1,387.06

MRS. E. G. DENNISTON, *Treas.*,
920 Sacramento St., San Francisco, Cal.

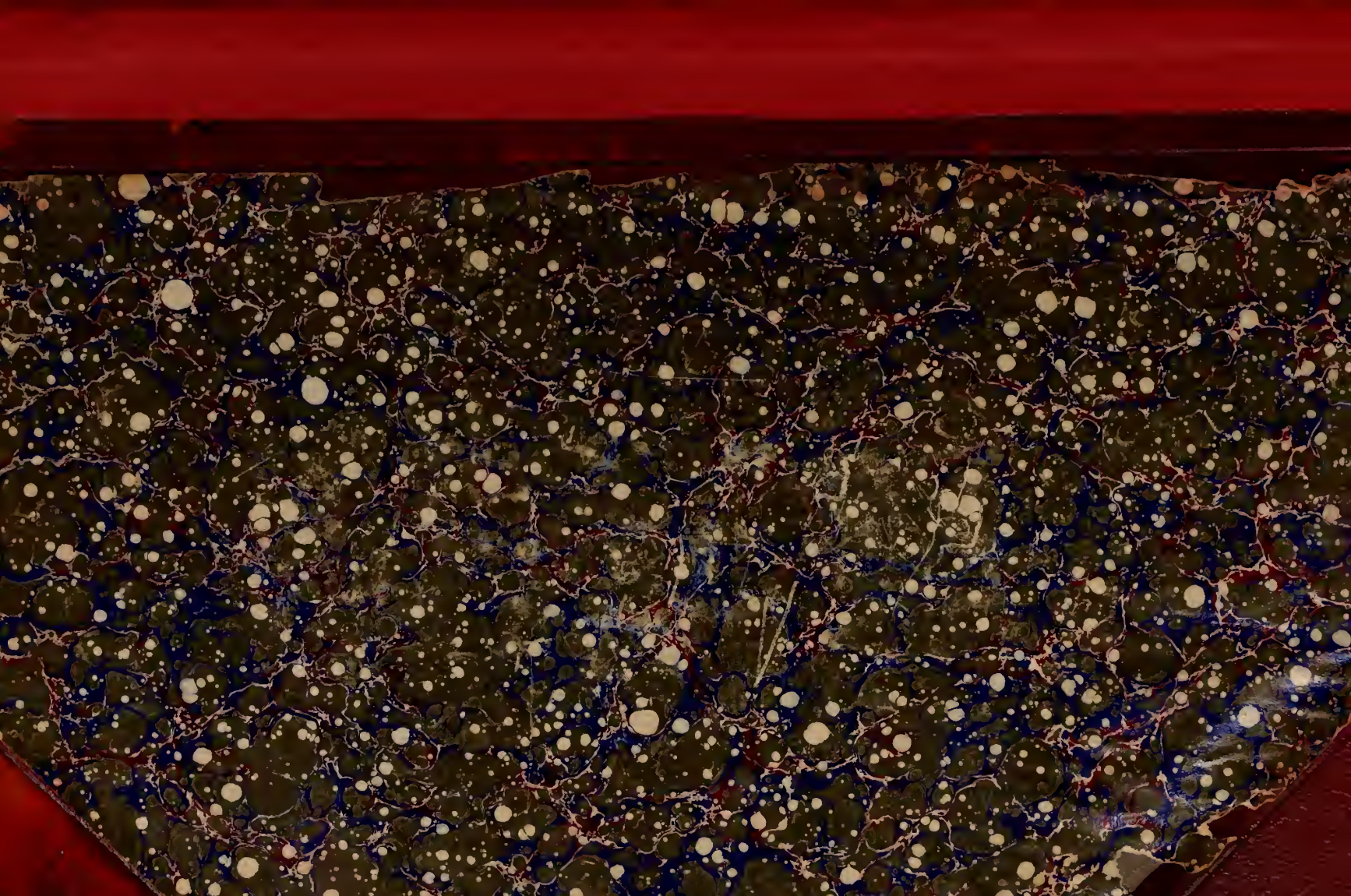
DATE DUE

MAY 1 9 [illegible]

[illegible]

JUN 15 1986

MAR 2 1 1986

GAYLORD

PRINTED IN U.S.A.